

# Calvinist Contact

## Contact Committee tries to get it right

Bert Witvoet

BURLINGTON, Ont. - The Committee for Contact with the government met for three days the second week in March. This is the committee that on behalf of the Council of Christian Reformed Churches in Canada is to address governments on important issues in a confessional way.

In the past few years it has presented a brief to the Canadian Radio-television and Telecommunications Commission, written letters to the government on the plight of refugees, Bill C-10 (a corporations bill that threatened among others the status of churches), lotteries, native rights, Latin America and human rights, pornography, federal budget (expressing concern for those who are hurting because of the recession).

The Committee for Contact with the Government has been under some fire in the past year, particularly with reference to a Draft of a Proposed Submission to the Government of Canada, called Supplement H. The vast majority of critiques leveled at the Committee were positive and fair according to a member of the Committee. The draft proposal had been accepted in principle by Council 1981, with the understanding that it be referred to the churches for study. Reactions were to be sent to the Committee for Contact with the Government prior to May 1, 1982.

However, some who disagreed with the documents went public and caused the Committee some embarrassment.

Committee Chairman Randy Klein from Montreal, who was responsible for a large part of the writing of the document, called it "a gut-level, vibrant piece of work" that needed revision. However, the public disagreement led to "acrimonious debate" among constituents.

Mr. Klein admits to some oversights. An example was his statement that "to love God is to take care of the creation." He meant this statement to be inclusive (to love God implies and includes taking



PLEASE WELCOME THE COMMITTEE FOR CONTACT WITH THE GOVERNMENT: From l. to r.: Rev. Henry Getkate, Belleville, Ont.; Mr. William Van Geest, Rexdale, Ont.; Mrs. Kathy Vandergrift, Edmonton, Alta.; Rev. John De Vries, Winona, Ont.; Rev. Arie Van Eek (Executive Secretary of Council), Burlington, Ont.; Rev. Jack Westerhof, Willowdale, Ont.; Mr. Gerry Vandezande, Agincourt, Ont.; Mr. Gerry Ensing, Vancouver, B.C.; Mr. Reinder Klein (Chairman of Committee), Pierrefonds, Que.; and Mrs. Christine Pleizier, Navan, Ont. Absent with notification: Rev. Guy Corvers of Richmond, B.C.

care). But the statement was interpreted as being exclusive (to love God is reduced to taking care).

"At the moment we are a bunch of honest cripples trying to limp along," quietly remarks Mr. Klein. "We will for some time be hampered by the damage that has been done. Whatever we will do or say will be classified as social gospel."

The Committee spent a considerable time Friday evening of March 11 reformulating Supplement H. The focus has shifted considerably. In order to bring healing to the churches it was

decided to be less issue oriented and more confessional. The document will not be sent to the government anymore as originally intended but will be sent to the churches for their use and implementation when facing concrete issues.

One of the committee members said that he was happy with the rewritten document, but felt that it lacked passion, "There is no sense of immediacy and urgency." He thought that the original document was theologically weak and overly wordy. Not that it had any sinister, humanist intentions. It just

left itself open to criticism."

As the Committee struggled with wording, concepts, and issues, it showed a great concern for getting it right, for being in line with the Scriptures and the Reformed confessions. The mood was free and easy, with a fair bit of bantering going on. A general atmosphere of trust prevailed, even though differences of opinion did come out from time to time.

The work done by the Committee is in preparation for the next Council meeting to be held in November of 1983.

### But now hath Christ arisen!

This joyful Eastertide,  
away with sin and sorrow!  
My love, the crucified,  
hath sprung to life this morn'g.

Had Christ, that once was slain,  
ne'er burst his three-day prison,  
Our faith had been in vain:  
but now hath Christ arisen,  
arisen, arisen, arisen.

Today did Christ arise;  
cast off all fear and sorrow:  
The night of darkness flies;  
now dawns the glorious morn'g.

Lift up your hearts and sing,  
raise high the anthem glorious;  
The heavens' eternal King  
proclaims a faith victorious.

Had Christ, that once was slain,  
ne'er burst his three-day prison,  
Our faith had been in vain:  
but now hath Christ arisen,  
arisen,

arisen,

ARISEN

Dutch carol harmonized by Charles Wood (1800-1920)

## Second Christian School gutted by fire



Squeezing out the mess - Rocky volunteer firemen manned the squeegees to begin a messy cleanup job in the basement of the school.

In what would seem to be a repeat of a fire that levelled the Bulkley Valley Christian High a number of weeks ago, the Rocky Mountain House Christian School was gutted by a fire that has also been blamed on arson. But

the devastating fire had a positive effect on the community by drawing the small Alberta community together in a way that had not been evidenced before. See page 9 for the story and pictures.



# Viewpoint

Mt. 27:42

## He saved others but he can't save himself

Jesus was deserted by his disciples. All around him, during his trial and his crucifixion, were cold stares, angry shouts, insults and bitter mocking, scourging and flogging.

Matthew tells us that the passers-by "hurled insults at him, shaking their heads and saying ... 'save yourself! Come down from the cross, if you are the Son of God!'" (Mt. 27:39ff).

### The great disappointment

As ungodly as the barrages of insults against Jesus were, it is important that we also see that part of the reason for this reaction by the people to the crucified-Christ, was their great disappointment. Here was one who was a potentially great leader - but he had not provided help against Rome.

Looking closely at the insults thrown at Jesus, we see that they were more than political. True, his kingship was laughed at: "He is the king of Israel! Let him come down from the cross, and we will believe in him" (vs. 42). But the deeper criticism is not against Christ's political role, but against his faith, his relation to God his Father: "He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God'" (vs. 43).

Behind this theological debate about Jesus' faith and his relation to his Father, is the blindness of unbelief. Notice that there is a bitter admittance that Jesus had saved others! His successful results could hardly be

Frank and Aria  
Sawyer

### Guest editorial

denied altogether. There were too many healed people whose lives had been changed, to simply say that Christ was a failure from the start.

But now the end had come. His disciples were scattered. All Israel was disappointed, bitter.

What is the foot of this bitter disappointment in Jesus? The problem was that most people looked for a strong political king, a triumphant Messiah. Indeed, so many Old Testament passages pointed to this. But that is only one part of the prophecy concerning the Messiah. The other part was forgotten: that he would ride into Jerusalem on a donkey, not on a war horse (Zech. 9:9); and that he would be wounded for our transgressions (Isaiah 53). Everyone expected the triumph of a political king, not a suffering servant.

### Christians too

This is also true in our time. People - even church people - very often have their own expectations about how

Christ should be and act. Anyone who has spoken about our Saviour to unbelievers has run into this situation. One of the first things we have to explain to a non-christian is that Jesus Christ does not answer the stereotype of what most people think. That can be a frustrating thing, to see people remain disappointed in a crucified Christ. It can also be a happy moment when the angels rejoice to see someone's eyes open to the Christ of the Scriptures, who became servant, even sacrificial lamb!

We Christians do not stand in unbelief and mock, as did the people passing by the cross. Yet are we not often in danger of having wrong expectations about the work of Christ today?

The leaders and people demanded that Christ come down from the cross - then they would believe...

What are our demands? That Christ answer prayers according to our expectations? That Christ accept our church more than other churches? That Christ bless our country more than other countries? That Christ heal on demand? That he bless us even though we do not search the Scriptures, and even though we live for our social status, or for money, or for pleasure ...? Is it so hard to imagine a group of Reformed Christians, grown cold about Christ, because he isn't the instant answer to our expectations?

### Church missions

Here in Latin America the Roman Catholic church has brought a one-sided idea of Christ. He is JUDGE. He is so far removed from his people, that people feel that they have to approach Christ through Mary - who has more mercy. It has been forgotten that Christ is a real shepherd for his sheep - even for his lost sheep (Isaiah 40:11; John 10:11ff).

North Americans have been active for many years in mission work in some parts of Latin America. What idea about Christ has the evangelical church brought? Very commonly, the idea of Christ as friend. And that too, is biblical, of course (John 15:14ff). But it can be so one-sided.

Reformed Christians have something important to add, something often forgotten by the evangelical church here. And that is: the kingship, the lordship of Christ. Not just over his church, but over his called-ones-in-the-world. All areas of life. That has not been thought about much on many mission fields. All too often the evangelical churches have preached a Saviour unrelated to the social situation.

Wrong and right ideas and expectations concerning our Lord ... Let us expect great things from our faithful God but in His way and His time!

*Rev. Frank and Aria Sawyer are C.R.C. missionaries, presently studying in Costa Rica.*

## Whence can you learn your misery? — from Ghandi

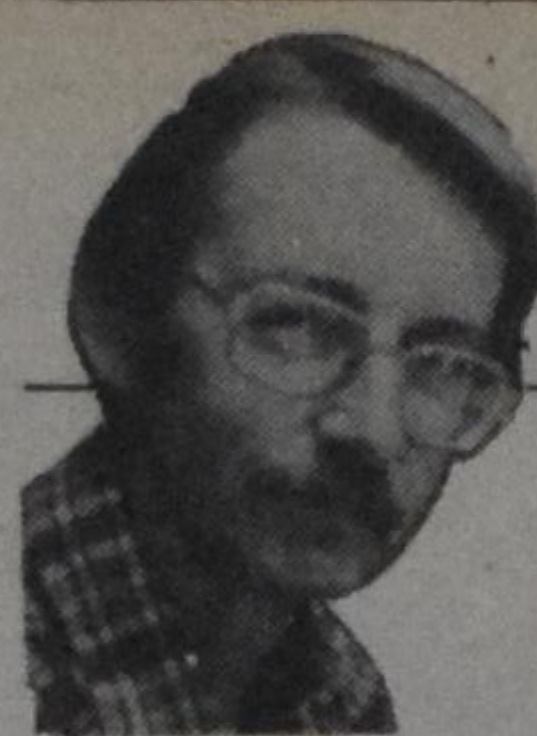
Two weeks ago I went to see the movie Ghandi. It's a four-hour dramatization of the non-violent struggles of a Hindu spiritual leader and political catalyst. He pitted his life against the forces of oppression, but especially against the evil desires of the human heart.

I was profoundly moved by the life of Ghandi. Years ago I read his autobiography, which made an impact on me then. But to see the man in action (I have to remind myself that it was acted out and that the portrayal is never quite like the original) is like having a sermon acted out in life.

What impresses me about Ghandi is his determination to love his fellowman and woman, his concern for the suffering of the untouchables and the poor, his willingness to fast until death for his beliefs of non-violence, and his desire not to please men but rather do what he thought was right before God.

While watching the movie I felt deeply my own poverty. It seemed as if God was holding up a mirror to me, and I did not like what I saw in that mirror. Compared to Ghandi I don't love my neighbour, I don't have concern for the poor, I want to please men rather than God, I resort to violence when I am opposed, I don't have a vision that disciplines me.

I am aware that the movie romanticized Ghandi. Only once did he seem to falter when he pushed his wife out the



Bert Witvoet  
Sweet and Sour

door in a fit of anger. But that was in the beginning of his mission, so to speak.

In the movie, Ghandi says of himself that he is not a very good man; that's why it was easy for him to sympathize with other scoundrels (I forget the exact wording).

I'm inclined to take Ghandi's words seriously. He was probably not as good as the movie made him out to be. But even that leaves me with a man who in his faith discipline was more Christlike than I have ever been (let the reader understand what I am saying).

Consider the following scene.

Ghandi is in his second fast and near death. The purpose of his fast is to cause all fighting between Hindus and Moslems to cease. A Hindu approaches Ghandi's bed and pleads with him to eat a crust of bread. The man has killed a Moslem child and will go to hell. But he does not want Ghandi's death on his conscience too yet.

Ghandi asks him why he killed the child.

The man answers that his own young son was killed by Moslems.

Ghandi tells him that he knows a way out of hell. The man must look for a young boy, about the same size as his own murdered son. The boy must have no parents. "And make sure he is Moslem," he adds. "And make sure you raise him a Moslem." End of scene.

I know, I don't like the theology anymore than you do. I am not suggesting that we overlook Ghandi's humanism and universalism. In a very fundamental sense he is also most unlike Christ. He certainly is no messiah.

But it's his unselfishness, his unrelenting pursuit of what he thinks is right that slays me.

Which brings me to Good Friday and Easter.

Ghandi cannot save anyone. At the end of the movie he feels himself a failure because he was not able to stop all violence, least of all the violence of the man who assassinated him.

But Ghandi prepares me for Good Friday and Easter. His exemplary life functions like the law of God: it shows me how miserable I am and how much I need a Saviour. His failure drives me to Christ.

Jesus Christ did not fail, because he himself accomplished the victory on the cross. The success of his mission did not depend on the ability of his followers to emulate him. As a matter of

fact, the crucifixion of Christ is the way to victory — to Easter.

Easter is the victory of Christ over sin and death. And it is also the victory of his followers over sin and death: "He who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you." (Romans 8:11b).

Now my question is, when I think of the mirror of Ghandi, do I live out of the resurrection of Christ the way I could? This time I am not dwelling on the guilt part; Good Friday took care of that. I am dwelling on the hope we have, on the promises we receive, on the power we may use.

I want to learn from Ghandi and apply the power of the resurrection of Christ to my life, so that I will love my neighbour, will have deep concern for the poor, will please God rather than men, will not resort to violence when I am opposed, use the vision of the Kingdom of God to discipline me.

Perhaps someone will say, why go to Ghandi for that lesson. The Scriptures will teach the same thing, and better.

I know, but I'm a slow learner. And sometimes a person needs audiovisual aids to help him grasp the point of the lesson. The film Ghandi helped me to see that Christ means more earthly business when he promised the Kingdom of heaven than I am accustomed to feel in the marrow of my bones.

## Calvinist Contact

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Letters

Alas, Classis Toronto did not champion long lost tradition

With interest I read your issue of February 25, which (to some extent) focussed on decisions to be taken by the Christian Reformed Church concerning the place, function, eventually office of women in that church. It was called by you, "the major agenda item" of Synod 1983, which would be removed from that agenda, however, for reasons indicated.

At several occasions and in several papers I have written about the main point at stake here, that is the biblical or non-biblical foundation of the election and appointment of women to the offices of which the Belgic Confession speaks in its articles XXX and XXXI. It is not my intention to repeat the arguments brought forward then already, but it might be helpful to point to two historical facts.

I read on the first page of your paper that classis Toronto has adopted an overture on women deacons, and that the delegates to that classis were a little surprised to find out that the Reformed tradition allowed for

women-deacons already in 1568. Evidently this surprise occasioned during that meeting the establishment of a firm conviction, so much so that one of the grounds which were added to the overture was formulated in the following words: "Such a declaration will reaffirm the historical position of the Reformed churches in whose tradition we stand."

That seems to be really an ingenious discovery: classis Toronto does not propose something new, in accordance with the spirit of the age, but it breaks a lance for a long-neglected Reformed tradition!

What happened in 1568? In that year the first meeting of a number of Reformed churches in the Northern Netherlands was held in the German city of Wesel. It was called "the convent of Wesel" because, in the words of prof. D. Nauta, "it was not a synod proper of churches which were regularly represented in a well-organized manner, but it was significant because it prepared the way for such an

organization." (Chr. Encyclopedie, second printing, VI, p. 606). The measures it took had a provisional character; and among these measures was indeed the following: "In those places where it is opportune we have the opinion that also women can be rightly accepted among the deacons, in accordance with the example of the Apostles, provided they excel in faith and virtue and age." (Latin text in F.L. Rutgers. Acta Ned. Synodes 16de eeuw, p. 26). (The reference to age refers probably to the "sixty years" of 1 Tim. 5:9).

Now the crucial point is: do we find here the foundation of a Reformed tradition? Did the Reformed churches in The Netherlands in their subsequent history appoint deaconesses? The answer to that question is to be found in the book of Rutgers which we quoted, when it renders the Acts of a Dutch synod which convened thirteen years later, that of Middelburg of 1581.

In those Acts we find a number of overtures and questions, delivered by several churches and

provincial synods. One of them refers to the "women-deacons" of the convent of Wesel. "Would it not be good to restore the office of deaconesses, and should they possess all the qualities mentioned in 1 Tim. 5?" (Rutgers p. 417). The answer to this question is an unqualified "no." (p. 437).

"No, because several inconveniences might result from it. But in times of pestilence or other sicknesses, when sick women need some special help not befitting to the deacons, these men will take care of them by means of their own wives, or by means of other women who are capable to do so."

This became and this remained the Reformed tradition. Still one other historical note. It has been claimed that Calvin tried in vain to restore the office of deaconess, in his exegesis of 1 Tim. 5:9. (Chr. Encyclopedie, second printing, p. 401). Anyone

who reads this passage in Calvin's commentary will find out that this claim is unfounded.

But let us listen to an American lady who wrote an excellent biography of Calvin -- Georgia Harkness. She writes: "It is by no accident that the Presbyterian church has refused to ordain women, or to open to them anything like equality with men in ecclesiastical offices. Calvin would have none of it. He denounced roundly the then-common practice of allowing midwives to baptize children about to die. It is not a woman's business and the child might better die unbaptized" (p. 155 of her biography).

So much about the Reformed tradition.

In several churches in recent years that tradition has changed; but that change can neither appeal to Dordt nor to Geneva.

Louis Praamsma, Brampton, Ont.

A "classical" definition of friendship

Having just read the February 25 issue whose front page is devoted to "headship" and the Toronto Classis' trip on women deacons, I thought you would be interested to hear what Classis Grand Rapids East contributed to subject.

At the January 20, 1983 session, Classis G.R. East overtured synod (1983) to lift the moratorium on implementing the 1978 decision which allows women to serve as deacons. Grounds:

1. The overwhelming conclusion of the synodical study reports on women in office of 1973, 1975, 1978, and 1981 is that there is sufficient biblical evidence to open the office of deacon to women.
2. The 1978 decision which allows

women as deacons was made on biblical grounds (Acts of Synod, 1978, Report 31, FA; Romans 16:1; 1 Timothy 3:11). The moratorium was imposed without citing biblical grounds (Acts of Synod, 1979, Article 97, E 2) which is contrary to our Church Order (Article 29) and to church polity. To allow the moratorium to continue, therefore, would be contrary to sound Reformed principles regarding biblical authority in the life of the church.

3. Several churches have already implemented the 1978 decision. Not only have these churches had excellent experiences with women doing diaconal work, but they have found that the attempt to reverse the practice without biblical reasons for doing so, creates confusion and unrest in the church.

4. Women functioning in the office of deacon has historical precedent in the Reformed churches (Convent of Wesel, 1568).

Interesting time for our church. The test of unity may be to keep it when people don't agree. That, I believe, is a rough adaptation of what someone, could it be Nehru? said of friendship.

Best wishes to both of you. You produce a good product every week.

If you haven't already added this definition of editor to your collection, I offer it: An editor is the person who wears a worried look on the face of his associates.

John A. Vander Ark, Stated Clerk, Classis Grand Rapids East

What's so bad about a little change now and then?

I would like to take just a few minutes to talk about traditions in our churches. I have thought a lot about this subject. We were brought up by traditions in the churches and rightly so. Like a lot of people, I didn't think we should change anything, because I always felt that things were going just fine. Don't get me wrong; they were.

But having young people in our home made me stop and think. I must admit that I had closed my eyes and ears to a lot of things. Our children tried to tell me that things do change. It is not the same as it was maybe 10 or 20 years ago.

Well, I came to the conclusion, what is so bad about a little change now and then? It may even give us a spiritual uplift.

We do have a choir, and singing in the church does not hurt, and, of course, it shouldn't. We are not professionals but we do try our best. But most important is that we sing to the glory of the Lord. It may be

accompanied by organ, piano or whatever instrument we use. If it is done sincerely and truly to the glory of God, I think it does not interfere with our tradition.

Our pride may be ruffled a little, but if we truly love the Lord even pride will fade.

As a matter of fact, in Psalm

150 it says how we can praise the Lord, and at the end of the psalm it says "let everything that breathes praise the Lord." Who knows, we may even say, "It was good to be in the House of the Lord."

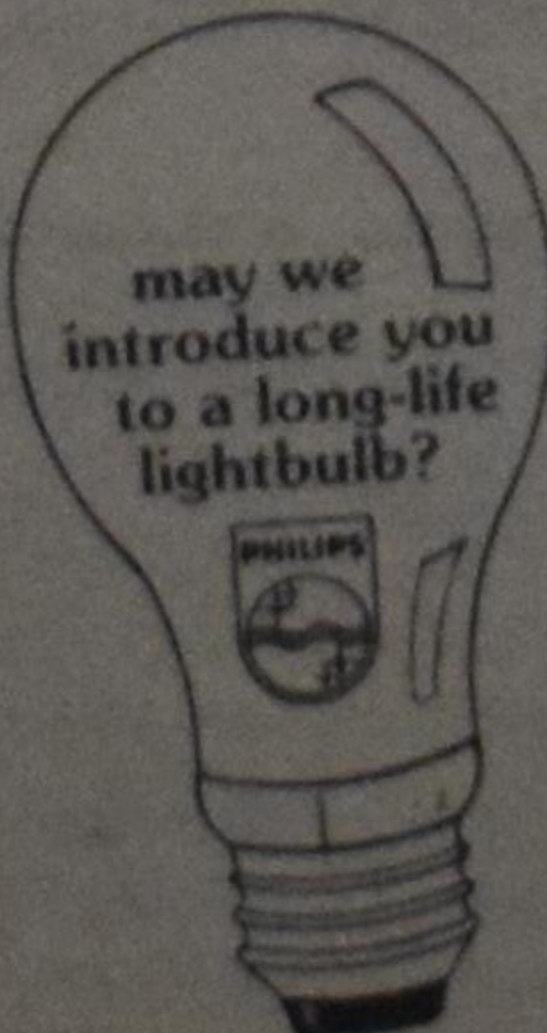
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# Church

## Pastoral Pondering

### My Confession

Had not my heart believed that in this life of troubles  
The Lord prepared my way and dwelling place,  
And that my name is in his book recorded  
For glory by his grace;

Had not my heart believed that he does rule my seasons,  
And without his consent no hair falls from my head,  
Had not my heart his constant love experienced,  
Had not my heart believed, had not my heart believed;

But now my hymn goes with you on your path of darkness,  
Brothers, silenced by woes, struck down in war and strife:  
There is a spring of strength, its fountains are unfailing.  
Salvation is still there!

A life that goes astray is weary and exhausting.  
Do you not long for rest, do you not long for home?  
This is the way to life: a blood-stained mountain:  
Christ on the cross.

Here ceases knowledge, learning dies and crumbles;  
The wise man passes by, the thinker shakes his head.  
There is no other way: God's love causes this wonder;  
Blessed is he who believes.

Blessed is who believes and lives on God's compassion,  
(A grain of wheat, sown in the ground, comes out  
Like nothing, but grows up and ripens  
Till in the harvest times the reapers bear its fruits).

Until that glorious day, in struggles and frustrations,  
Or in a glorious light, with high uplifted head:  
"By thee, by thee alone, by thy eternal pleasure,  
Had not my heart believed, had not my heart believed!"

Had not my heart believed that in this life of troubles  
The Lord prepared my way and dwelling-place,  
And that my name is in his book recorded  
For glory by his grace!

Had not my heart believed! Lord, after this confession  
Direct my heart and guide my way of life!  
Make thus this hymn, from times of old transmitted,  
My dying song.

D.J.

"Mijn Belijden" bij G. Waanders; from: "Mijn Belijden," Callenbach, Nijkerk, The Netherlands. Translated by Rev. De Jong, minister of the Canadian Reformed Church of Calgary.

### Baptism into the Christian community

The new baptismal forms call for the congregation to promise "to receive these children in love, pray for them, help care for their instruction in faith, and encourage and sustain them in the fellowship of believers." This puzzles some of our good brothers and sisters; some even find that they can't respond at all. How do we do this, they wonder since the promise may not be made lightly.

However, the promise called for is not new. The old forms called for this commitment too, precisely because of the very character of baptism. The new form simply emphasizes a very important truth better. Baptism is God's pronouncement that a child belongs to his people, that a child is, by grace, a member of the church. God entrusts the sacrament to his church, God's people who heartily and faithfully say yes to them. That, in a nutshell, is what we promise.

I certainly hope that we all remember our brothers and sisters, even those whom we don't know very well - in our prayers when we become aware of particular needs and blessings. But, more basically, we keep our promise when we personally respond to God by declaring and demonstrating our faith, by being a living member of his church, by being involved in an environment, a community where Jesus is number one. Then the sacrament doesn't become mere ritual, a habit, custom or superstition.

Baptism draws individuals into a Body; we keep our promise to each member when we, thankfully, declare our allegiance and loyalty to Christ and his church. Negatively, we break our promises as parents and congregation whenever we demonstrate by words, actions, or apathy that personal commitment and growth in the Lord is not really too important.

No, we can't be personally involved in everyone's life. Yes, we can all live in the name of Jesus as a part of his church announcing his reign everywhere.

Rev. Peter W. de Bruyne,  
Second Chr. Ref. Church,  
Brampton, ON

## Press Parade

### Sarnia planning a crusade

April 24 - May 1, in the Sarnia Township Arena, various churches of the Sarnia area are sponsoring a crusade, to be led by the Evangelist Ravi K. Zacharias. Brother Zacharias was born in India in 1946 and immigrated to Canada in 1966. Ravi has ministered extensively around the world with particular impact in Vietnam and Cambodia. He is a very dynamic and enthusiastic speaker.

We will be requiring approximately 100 counsellors and also many choir members, for the 8 services. There will be four counsellor training sessions and two choir practices, the dates and times of which will be in a later announcement. If you are available, please call Bert Hoogendam at 336-7727 or 344-4320.

There will also be a children's program for boys and girls between the ages of 5 and 8. The three Christian Reformed Churches are in charge of Monday, April 25. Twenty helpers are needed for this as well, and teens over 15, men and women, are all welcome.

If you can help in this area, please contact Coby Van Reenen at 344-5812. Mark this week on your calendar, and be sure to be there. Watch further bulletins for the times of each meeting.

Sarnia area Chr. Ref. churches.

### A new banner for First Chatham

You will see our new banner at the front of the church. At the bottom you see the sacrificial Lamb and the altar. Below the altar is a dark stain which represents all the blood of the Old Testament sacrifices. The brown sides represent the old temple pillars. The sheer overlay the veil of the temple which was torn from the top at the time of Jesus' sacrificial death. The orb represents our sinful world. The radiant cross above the orb Jesus' victory over sin.

First Chr. Ref. Church,  
Chatham, ON

### Chatham's Calvary educates for evangelism

Consistory decided to encourage the whole congregation to enroll in a 3-hour course called "Stop, love and listen" which was developed by the Evangelism Committee of the Board of Home Missions, the committee your pastor chairs, to help you to improve your skills of listening and to use them to understand better the persons around you, and to help you choose a plan for witnessing that will be right for you so that you may gain confidence in your daily witnessing.

The consistory spent a couple of hours going through some of the course, and now highly recommends it to you.

Your pastor would like to lead you in this workshop on

Thursday, April 7, at 7:30 p.m. Cost is \$2.00 per person for materials. Please sign up on a sheet posted on the bulletin board.

Calvary Chr. Ref. Church,  
Chatham, ON

### Questionable fund raising methods

We all receive many requests for financial contributions in the mail. Sometimes we wonder where they get our addresses, but there are apparently ways to buy mailing lists — our own denomination never sells such lists or gives them out without our approval. Those who seek your support always try to make a good case, so that you will feel moved to give something. The practices they use are not very good at times.

Such appears to be the case with a request from "United Evangelism to the Chinese" about which several members asked upon receiving their mailing. The presentation is deceptive and their appeal to your emotions less than acceptable.

We should be very cautious to give to any cause without having good information about such cases. We do well to stick to the many mission causes in our own denomination about which we are informed. Here we know what is done with the money and how it meets desperate needs in faraway places. If you feel moved to give, give through our own agencies and so contribute to the Lord's work elsewhere.

Ebenezer Chr. Ref. Church,  
Trenton, ON

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*Without the Spirit's power,  
liturgical mutation  
is like the plastic flower:  
a vulgar ostentation!*

Sy Nodd

## Church News

### Christian Reformed Church

#### Called

— to York, Ont., Rev. John De Pater of Duncan, B.C.

#### Classis meeting

Classis Huron will meet, D.V., May 11, 1983. Deadline for all materials for the agenda is April 6, 1983. Reports, overtures, etc., must be in the hands of the stated clerk on that date.

Bernard De Jonge,  
stated clerk

#### Active Young People

Sunday evening, Feb. 13, young people of the Drayton Chr. Ref. Church and some from Palmerston met in the Drayton church to listen to CLAC representative Ron Rupke. Mr. Rupke presented a slide show called "The Job" and spoke about the nature of work as well as about unemployment. Some of those present indicated they wished to become members of the CLAC.

Tom Lise,  
Drayton, ON



## Presbyterian Renewal Fellowship Knox it to them

In the March 11 issue of *Calvinist Contact*, Harry A. de Vries reported on Renewal Fellowship, an organization seeking spiritual revival within the Presbyterian Church. The Fellowship met for its annual meeting and C.C. was there to cover the event, as part of its attempt to open windows to other Christian churches around us.

### Bert Witvoet

About 140 Presbyterians registered for the 1983 annual meeting of the Renewal Fellowship. The meeting was held March 11 and 12 at the Knox Presbyterian Church in Toronto. The theme of the conference was "Preconditions for Renewal."

Friday night Dr. James Sauer, Co-ordinator of the Church Growth Committee spoke on "Renewal and Church Growth," promoting the idea of wholistic growth.

Saturday morning three more speakers went for the heart of the theme. Mr. George Caldwell focussed on the necessity of the preaching of the Word as a precondition for renewal, Mrs. Lorna Teare linked prayer and renewal, and Rev. David Marshall spoke on repentance and renewal as "a saving grace wrought by the Spirit and the Word of God."

The Chairman of the Board of Renewal Fellowship, Rev. A. Donald MacLeod briefly characterized the association

in an interview. "We are committed to a positive evangelistic response to the gospel. We are a movement within the Presbyterian Church that seeks renewal and unity. We are a lay movement."

Rev. MacLeod went on to explain that renewal is a long-term thing, and that it should not be issue-oriented. "Evangelicals tend to be crisis-oriented and respond to an issue when they are driven into a corner."

He touched on the issue of women's ordination. In the Presbyterian Church women are allowed to serve in all the offices of the Church. There is, however, some reverse form of discrimination. One male minister was denied a call by a Presbytery because he did not favour women in office. Renewal Fellowship is not opposed to women in office but would like to see liberty of conscience applied when persons or churches do not support ordination of women.

"The issue is not really ordination," according to

MacLeod. It's what we mean by ordination. Ordination is not a matter of status but of service. Pastors should work themselves out of a job."

Among the delegates was an unlikely Scotsman, Mr. Gerry De Koning. Mr. De Koning is a member of the Knox Presbyterian Church. He grew up in the Canadian Reformed Church; was a member of the Christian Reformed Church for a while. He spoke of the differences between the Reformed churches and the Presbyterian Church. "The Reformed churches are much more homogenous. If you're comfortable in one, you'll be comfortable in another," he said.

"In the Presbyterian Church one can find the full range of what one might expect to see in



Mr. George Caldwell spoke on the importance of the preaching of the Word.

all the mainline churches. There is a full range of styles and theology. Some won't notice if you remove the Bibles from the pew, but so help you if you abolish the bake sale. Others are the opposite. Therefore, if from a CRC background one speaks of Presbyterianism as being an alternative to being Reformed one is deceiving himself.

"Even within the Renewal Fellowship there is a range of people - from those who stress unity to those who stress purity of doctrine."

What characterizes most renewal groups, according to Rev. Dr. Matthew J. Welde, who elaborated on the film "Stirrings of the Spirit" Friday evening, is that they all have a high regard for the authority of

the Scriptures, most of them have a commitment to the historical documents of their church, and they seek personal renewal through prayer and devotion.

He mentioned a few more criteria, but the ones indicated here were evident in the three preconditions for renewal touched on Saturday morning: preaching of the Word, prayer and repentance (the last speech showed respect for historical teachings).

The Fellowship is a young organization within the Presbyterian Church. It was established in May 1982. It only counts 344 members in a denomination that has a thousand churches. Some Church leaders welcome its appearance; others see it as a divisive force or a lobby group.

But according to Malcolm MacLean, one of the organizers of the event at Knox, the Presbyterian Church needs renewal very badly. And the way he cleared off the registration table after the meeting, he seemed to be saying that he meant to do something about it.

Perhaps he echoed the feelings of one of the conferees who had scribbled with pencil on the backside of his program the sombre but yet hopeful statement: "Many are cold, but few are frozen."



Rev. A. Donald MacLeod, Chairman of the Board of Directors.



DOORN, THE NETHERLANDS — There is a movement afoot in The Netherlands to blanket that country with the gospel. Known as the "There Is Hope" (Er is Hoop) campaign, the evangelistic movement was first planned in 1979 and became visible to the public in 1981.

### PHASE 1

The first step was a national call to prayer. On September 26, 1981 more than 3,500 Christians met for a National Prayer Congress. This day of prayer marked the beginning of prayer seminars which immediately followed. In 71 cities Christians from all denominations met for these three-evening seminars and began to plead with God on behalf of the nation.

In January 1982, training seminars were held for the local churches. Men and women were trained and shown how to communicate the message of Christ. During the same six-week course, local activities were organized and the necessary instruction was given. Home visitation,

## The gospel for the Netherlands

special services, open air campaigns, literature distribution, concerts, telephone evangelism, and activities for children, were only some of the projects initiated by the local churches at that time.

"There Is Hope" is also the title of a colourful evangelistic magazine that has been distributed to every household in The Netherlands. This 48-page magazine was printed in order to proclaim the meaning and relevance of the Christian faith. More than 5.2 million copies were distributed during the first week of March 1982. It was a gigantic project that cost well over one million dollars.

Articles included interviews with ex-astronaut Jim Irwin and Joni Eareckson as well as with many Dutch Christians, information about the history of the Bible and the consequences of the gospel message.

Radio and television, daily newspapers and weekly publications proceeded to create an interest in the chosen theme. On March 9, 1982 a two-hour "There Is Hope" show was broadcast live on national television, and on June 4, another thirty-minute program was used to reach the younger generation in the country.

### PHASE 2

"There Is Hope" is not really

a campaign. It is a movement that is gradually gaining momentum in The Netherlands. Plans are to continue activities right through 1985 with only one thing in mind: on-going evangelistic activities in all areas of the country.

Another National Prayer Congress in the Expohall in Hilversum was held last fall. During the course of the day a second full-colour evangelistic magazine was officially presented. This magazine has been in distribution since this past February 1. All kinds of activities will take place during the spring, as local churches use the magazine in their various outreaches.

The Evangelical Broadcasting Company will help usher in the second phase with radio and television.

### THE FUTURE

Some plans are being made for some kind of mass outreach in The Netherlands during Amsterdam '83 when Dr. Billy Graham will host more than 3,000 evangelists in Amsterdam from July 12 to 21. The "There Is Hope" movement will be used as a platform in order to organize a large rally in either Amsterdam or Utrecht.

A third Prayer Congress will be held on Saturday, September 24, 1983. Once again the Expohall in Hilversum will

house what many Christians call unique because of the broad denominational base.

Another issue of the magazine "There Is Hope" is making its appearance this month. Due to a shortage of funds only 750,000 were

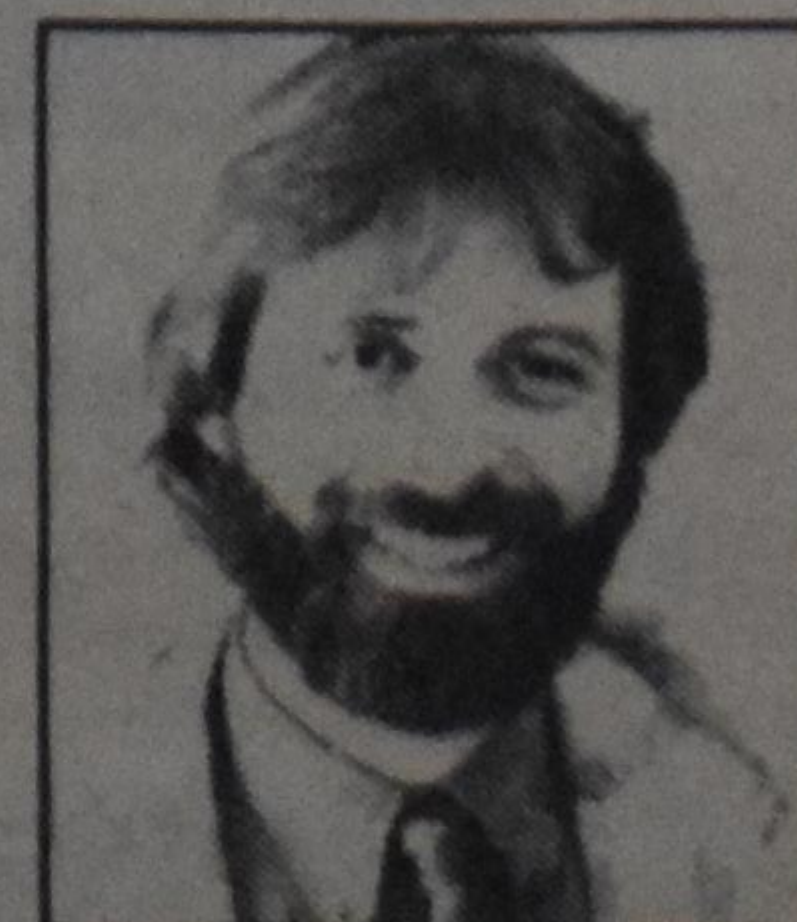
printed this time. The organization requests financial assistance for the continuation of the venture. Magazines cost 13 cents to produce. It is hoped that another two issues will appear for distribution in the next two years.

## What is the Dutch Institute for Evangelism?

The Dutch Institute for Evangelism is a national evangelistic ministry with 75 fulltime staff, representing a cross section of the mainline churches and religious groups in The Netherlands. Each staff member is not only required to be a member of a local church, but is encouraged to be actively involved in local activities as well as various tasks in the ministry.

The Institute began its work in The Netherlands in 1968 as part of the international work of Campus Crusade for Christ. Its Dutch director is Leo Habets.

The ministry of the Dutch Institute for Evangelism stimulates evangelism within the local church by means of a wide variety of methods such as long and short term programs, training, and the development of evangelistic tools. Since experience has proved that evangelism in The Netherlands usually means a long term process of building relation-



Leo Habets, directeur Instituut voor Evangelisatie

ships through the local church, this may be the reason why more and more mainline denominations have a desire to become involved in the "There Is Hope" activities.

The Dutch Institute for Evangelism has up till now received no funds whatsoever from anywhere outside The Netherlands. However, members hope that Christian friends across the ocean will provide support for an effort so desperately needed in the old country.



# Community Report

## Doctor and minister ask ethical questions about medicine

Wally van de Kleut  
C.C. Edmonton staff

Jointly sponsored by St. Stephen's College and The King's College, both of Edmonton, the "Issues in Christian Living" course's second offering was, "Medical Ethical Issues and Decision-Making."

Led by Dr. Lee Brown, physician and clinical professor at the University of Alberta, and by Rev. Doug Cossar, coordinator at the Cross Cancer Institute, a United Church minister, and hospital chaplain for the past 12 years, the evening was primarily an introductory look at ethical decisions which medical situations force people to make.

In his presentation Dr. Brown focussed on sample problems faced by a physician. He questioned, for example, who should give consent for surgery in the case of an 80-year-old woman with cervical cancer

who can't speak English. Should it be her closest relative, her nephew, who can't stand to see her suffer anymore and who has had both his parents die of cancer? Or should an interpreter, a stranger to the woman, be brought in to determine what the woman wants?

Brown also wondered how much a physician should inform the patient of possible toxic side effects of certain treatments in, for example, cancer of the ovaries. He noted that 15 years ago patients had an average four months to live after such a diagnosis was made, whereas today patients live two years. He provocatively asked: "Are we justified in glossing over unpleasant side effects in the case of an uneducated patient who might be frightened away from treatment?"

In reference to terminal care, Brown acknowledged that doctors "tend to pre-empt the decisions of the patients." He

commented that contrary to popular belief "euthanasia" means 'good death' first of all, not 'mercy killing.'" Brown stressed that in terminal care cases the patient and the family should both be the 'treatment unit,' presumably thereby recognizing the human relationships involved.

The question of death was also examined by Rev. Cossar. He briefly traced various attitudes toward death, concluding that "to Christians ... death is a defeated foe." In addition, Cossar quoted C.S. Lewis: "The presence of death wonderfully concentrates the mind" - we're forced to make choices because death puts a limit on us.

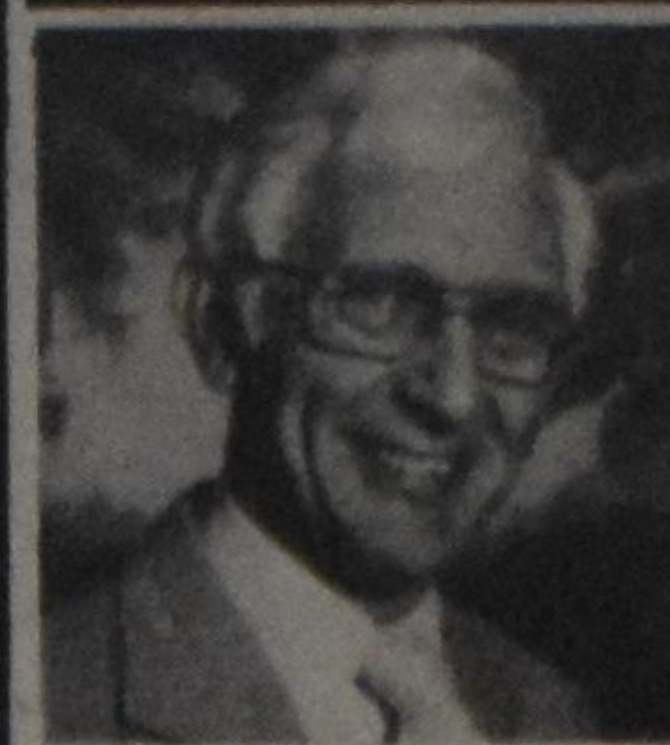
Cossar also raised a number of problems, and as with Brown, stopped short of presenting a worked-out point of view. He wondered why "there's far more money spent on acute care and research (in, for example, alcohol use and abuse) than on education, and

stressed that because of limited resources we need to set priorities.

Paternalism on the part of both friends and doctors to those with severe illnesses also distresses Cossar. He felt that the individual, in all cases but especially when terminally ill, needs to be accorded a generous measure of autonomy

and personal dignity. Cossar recommended *Ethics and the New Medicine*, a book by H. Smith.

The evening was well attended with many members from the medical community represented. Although little solid direction was given, the leaders raised worthwhile questions.



William R. Rang

Skylights

### Not Available

"One complaint that the Lord had against His people is not going to apply to me," one of my friends said many years ago. For that reason he more or less barricaded himself in his home every Tuesday night. He and his dear wife would spend that evening seated at the kitchen table with the Bible.

We visited them often and had most enjoyable evenings together. Yet by mistake we came once on a Tuesday evening and were nicely told that our timing was wrong.

Tom and his wife studied the Scriptures every Tuesday evening, and the words that they did not wish to be applicable to them were the Lord's lament through Hosea (4:6) "My people are destroyed for lack of knowledge."

I was just a quarter of a century old then, had only recently arrived from the old country, and had landed my first job in the church, that of cadet leader. I will not easily forget the first lesson I taught: Jesus saying to satan "It is written" (Matthew 4) and Paul repeatedly writing, "What does the Scripture say?" (Rom. 4:3, 11:2, Gal. 4:30).

From my friend Tom and from my first Cadet lesson I learned something of enormous importance: I had to study the Scriptures a great deal more, and I set out doing it.

Tom and Helen were not available one evening per week because they studied the Scriptures.

How is it with us? Do we really believe that reading a bit after supper is enough? Are we still examining the Scriptures daily (Acts 17:11) and handling the Word of Truth (11 Tim. 2:15) in order that we might "present ourselves to God as one approved?"

Now I'm writing this, I remember my dad again. He used to sit in his favourite chair, often with a Bible on his lap quietly absorbing the Word of Truth. At times he had his eyes closed and meditated. When he did that, he, too, was not available.



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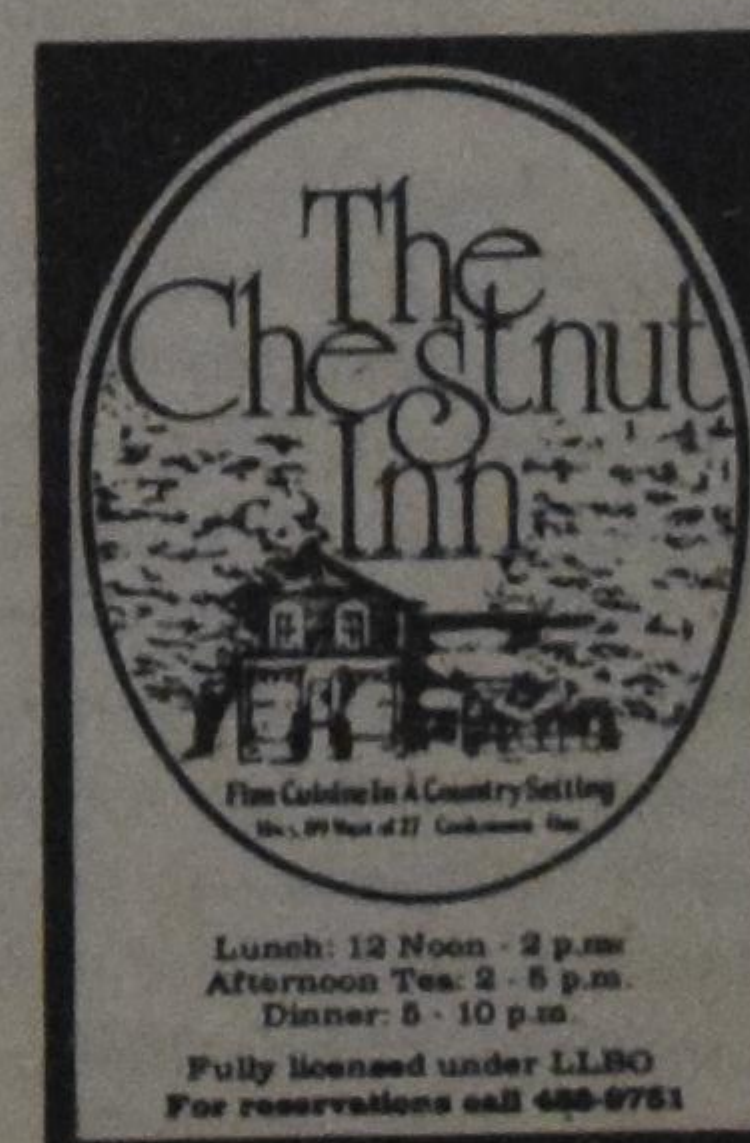
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# News-Canada



## Where will they live?

A look at Canadian housing policy - Part 1

Stephanie Baker-Collins

It has been said that one can tell the nature of a society by how it treats its poor. Housing policy is certainly an example of how a society deals with its poor. Canadian housing policy has served both as a stimulant for the private sector (as in the post World War II period when aid was given for the construction of single family dwellings) and as a re-distributor of income (as during the late sixties and early seventies when low-income households were aided by public housing projects).

There has not been a consistent approach in Canadian policy as to the necessity and importance of housing policy as an income distribution tool or as to who is most in need of a larger share of income resources. Presently, for example, the middle class home owner is seen to be in need of assistance, whereas support for lower-income households has levelled off or decreased.

A few weeks ago, for example, the federal housing ministry announced a 23% cut

in spending on assisted non-profit housing.

Housing policy must take into account the net effect of a particular program on income distribution and gear the benefits to those most in need. At the same time, however, housing policy should not be used as a major tool in income redistribution in place of correcting market inequalities that cause income disparity. Housing programs cannot single-handedly adjust income disparities. They can serve as a complementary tool in a broadly based effort to change market inequalities.

Housing policy ought to be consistent on the question of income distribution. In order to be consistent, it must answer some of the following questions: (1) What is the net effect of a given housing policy on income distribution? (2) Is housing policy an appropriate tool for income redistribution? (3) If it is an appropriate tool, which groups in our society are most in need of income aid in regard to their basic needs (food and shelter)?

This report shows the effect of a housing policy which has

shifted its priority in aid from one income group to another.

Housing policy cannot be based on an ad hoc response to the consequences of the private market operation. Otherwise the private market becomes the norm for housing policy and leads to the inconsistent shifts in priority which have been mentioned. Policy must be shaped in a broader context that is both recognized and defined. This broader context should be based on a concept of justice which defines shelter as a basic need for all groups in society. If there are persistent problems faced by low-income households in obtaining adequate housing, special attention needs to be paid to alleviating those problems.

In order to better understand the housing crisis, it can be broken down into three areas: (1) an availability problem; (2) an affordability problem; (3) a problem for those who have additional special needs.

The availability problem exists especially in the rental housing market. Vacancy rates, which indicate how many vacant apartments are

available at a particular time, have for the past several years been consistently below what is considered to be a healthy vacancy rate. This means there are not enough apartments to go around for those who are searching. This shortage of units provides an opportunity for landlords to be very selective in choosing their tenants often leaving behind those on government assistance or those with special needs.

In my home town of St. Catharines, for instance, the vacancy rate has continued to drop in cheaper apartments. Waiting lists for non-profit housing have increased from 20 to 200.

Even if there were enough units available, affordability problem would exist both for the working poor (those working for minimum wage) and those on government assistance. These families, by the very level of their income, pay often in excess of 50% of their income on shelter. The requirements of two months rent upon moving into an apartment often becomes prohibitive for them and leaves them very little

to choose from in the rental market.

Again, to use the Niagara Region as an example, the welfare caseload has doubled in the last two years. There are eight thousand cases of those on family benefits income assistance.

Finally, there are people who face a housing crisis in addition to the kind outlined above, because they face emotional, mental or physical handicaps. For example, how does someone who is deaf and mute search for an apartment? What landlord is willing to house an ex-psychiatric patient just released from the hospital? And if those who suffer from emotional handicaps do find housing, who provides support for them so they can live on their own in the community? These are the questions faced by those who need more than just an affordable roof over their heads.

...

Stephanie is the former residence director of the Y.W.C.A. in St. Catharines. Currently she is doing research for Outreach Niagara and enjoying being a mother of a first-born!

## Answering some questions about a proposed freeze of nuclear weapons

Several weeks ago James Skillen wrote an article analyzing the proposal for a freeze of nuclear weapons. Today he answers some questions which an American reader has raised in correspondence with him. The issue of a freeze is about to be voted on in the Congress.

**Question:** Isn't it the case that nuclear weapons play a crucial role in NATO strategy, such that a Western freeze on nuclear weapons now would only open Europe to the threat of a Soviet invasion and thus only make war more likely?

**Response:** Yes, nuclear weapons play a central role in U.S. military strategy in Europe today. Over the years the U.S. has made the choice to deploy nuclear weapons to "balance" the larger number of Warsaw Pact troops and tanks. Moreover, Soviet military strength in Europe is significant and not to be taken lightly. But if the reason why the Soviet Union has not invaded Western Europe up to now is that U.S. nuclear power has deterred it, then we must stress that such deterrence is apparently still working with U.S. nuclear forces at their present level. In other words, whatever one's dissatisfaction with the Soviet arms build-up, if deterrence strategy has merit, then the U.S. together with its European allies is still strong enough to keep the Soviets out and, therefore, strong enough to benefit from a mutual freeze on

nuclear weapons.

To state it even this way, however, is still to concentrate too narrowly on the military relationship between the superpowers. More than a military confrontation has existed over the past 40 years. The military strategies and weapons on each side have not emerged in a diplomatic vacuum. SALT and other treaties, for example, have shown the mutual recognition by each side of the other's position. The question today is not narrowly about the military capability on each side but rather about the manner in which each side will continue to respond to the other politically, economically, diplomatically, and militarily in view of changing capabilities. We must come back to the relationship between diplomacy and military designs and not imagine that every advantage or perceived advantage in weaponry or troops can be met by weapons or troops alone.

**Question:** If the U.S. wants to deter the Soviets and prevent war, doesn't it have to deploy new cruise and Pershing missiles since the Russians

have such a large conventional force advantage in Europe?

**Response:** The Soviet Union does hold an advantage in total conventional forces in Europe, but a nuclear strategy in response to that conventional advantage is part of the problem. If the direction of Soviet military growth is a threat to the West, that growing threat is precisely what a mutually verifiable freeze-on-the-way-toward-reductions would address. If the Soviets haven't invaded Europe yet because deterrence is working; then a mutual freeze right now couldn't possibly give them a new advantage if the freeze were the beginning of a negotiating process intended to build down in weapons and troops until a lower-level balance is achieved. A negotiated freeze would not be a unilateral move on our part that would simply ignore and permit ongoing Soviet expansion. It would be a negotiation strategy designed to engage the Soviet Union in a mutual arms reduction process.

But let's follow the line of reasoning behind the question for a moment. Suppose that the U.S. makes no attempt, along with the Soviet Union, to freeze and reduce nuclear weapons now. Suppose that the U.S. insists on deploying the new Pershing and cruise missiles if the Soviets won't remove all of their medium-range land-based missiles. Then what?

Every indication now is that the Soviet Union will attempt to match that build up of ours with a new one of their own. Does that mean we can breath a sigh of relief and count on 10 or 20 more years of "healthy" deterrence while the race goes on? Of course not! At what point will we be able to negotiate a halt and genuine reductions? And while the race is going on, what are the other "nuclear club" countries doing? Can proliferation be ignored for another decade?

**Question:** Aren't the Russians becoming increasingly aggressive, not only invading Afghanistan but also using proxy troops (Cubans and East Germans) in "wars of liberation" around the world? If we don't keep up with the development and deployment of nuclear weapons, won't the balance of power tip in their favour?

**Response:** If one raises the question about Soviet influence in "wars of liberation" around the world and of the invasion of Afghanistan, then one thing is quite clear: U.S. deployment of new nuclear weapons will do nothing to avoid similar situations in the future, if we judge by the past. The Soviet Union didn't invade those countries by use of nuclear weapons or by going through Europe. The problems in Central America, Africa, the Middle East, and Asia require complex diplomacy, coopera-

tion with allies politically and economically, and careful defense strategies against the Soviet Union. But surely the nuclear race will not keep the Soviet Union at bay when it comes to these circumstances.

**Question:** If the West tried to oppose the U.S.S.R. entirely with conventional forces, wouldn't the cost be much greater than with nuclear weapons?

**Response:** If we assume that nothing can change in the military relation between East and West except the substitution of conventional forces for nuclear or nuclear for conventional, then yes, a conventional force designed to meet a possible Soviet threat at the present levels might cost more than what is now being spent on nuclear weapons in Europe. But we should be talking about broad alliance action in the context of negotiations with the Warsaw Pact countries over the reduction of both conventional and nuclear weapons. In any case, the assumption behind all of these questions offers no way to reverse the nuclear spiral. On the other hand, the proposal for serious negotiations in the context of an immediate freeze cannot be criticized for endangering the West.

James Skillen is the Executive Director of the Association for Public Justice in the United States and a monthly contributor to these pages.



## Rocky Mtn. House fire

Continued from page 9

tune that belief in our fellow human beings is eventually strengthened, if not restored in some cases," he wrote, and added, "Thanks to a genuine community outpouring, students ... will return to class." "It's a good feeling to know we still have that small-town, rural Alberta 'community spirit.'"

The school building

consisted of three parts. The first section was a wooden structure that had at one time been the Woodynuck Christian School in Lacombe. It was moved onto a basement in Rocky Mountain House. The basement was completed in 1973 and three classrooms were added to it at that time. In 1980 another 3 classrooms were added. The last three rooms were the most intact after the fire.

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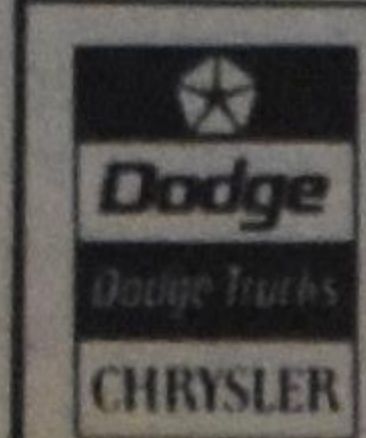
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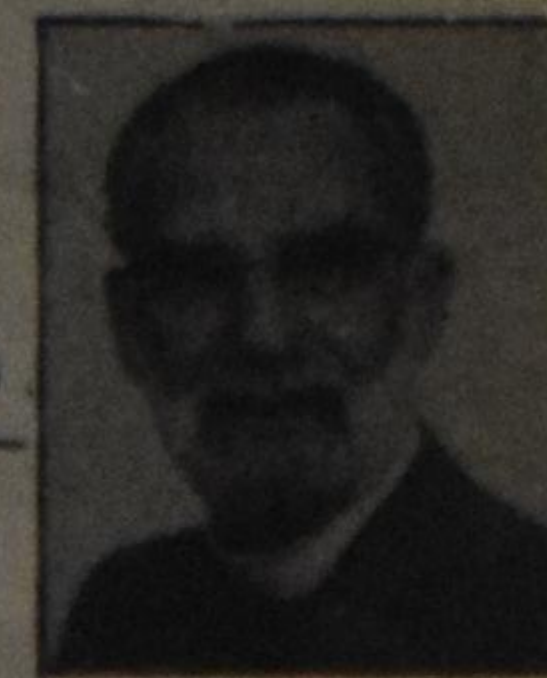
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## Family concerns

Hans W. Zegerius



## Between immaturity and maturity

There are some things which belong to the very essence of youth. Innocence is one of them with its powerful protection against the injection of evil into a child's life. Ignorance is another, keeping a child from wandering into temptations against which he has as yet no defense.

A third mark of youth is immaturity.

Children have a right to be immature, because there is no other starting point for their growth to maturity. It's that simple!

Think of it: the marks of youth are innocence, ignorance, and immaturity. These belong together. They reinforce and sustain each other. If one of them is harmed, the others suffer, too.

The modern world seems to conspire against youthfulness. The marks of youth meet with a great deal of contempt. They are treated as an impairment to be corrected, an affliction which must be eradicated at all costs. Many people who ought to know better are in an amazing hurry to rid our children of every trace of ignorance and immaturity. In the process they destroy their innocence, and the upshot of their frantic efforts is, that they steal the childhood from our children.

The purpose and goal of the growing years with their training and instruction is for children to become mature adults, of course. At present, however, it often seems as if psychologists and educators are aiming at producing mature people that are barely five feet tall and no more than twelve years old!

What else are people trying to do, who heap upon the hearts and minds of children adult problems and conflicts, filling their minds with adult "facts of life" presenting them with the sordid details of adult immorality, confronting them with the arms race adults have unleashed upon their world. Parents and Ministers, teachers in Sunday School and day school, and those who develop ideas and methods of education often let children wrestle with the problems of racial conflicts, East/West clashes of ideology, overpopulation, the place in society of perverted life-styles, world poverty, cruise missiles, and the like. They are tearing them from the immaturity of youth, before they have had a chance to develop any degree of maturity needed to deal with such vexing problems. Indeed, they are robbing the children of their childhood!

It is no wonder at all, that recent research reveals that in our society the third largest cause of death among children of the age of ten is ... suicide! What is forced into their mind and imagination, what burdens are heaped upon their young souls, what answers are demanded from them, is simply too much.

Many people dealing with children would respond to this, that they have to be informed, warned, prepared, and equipped in order to meet the great temptations and the flood of evil, to which they will be exposed in modern society. But what is their answer? Is it training in that exquisite fruit of the Spirit, self-control? Is it instilling a strong pattern of what is good and right in their mind and heart? Is it the building of a character with honour and decency? Good heavens, no! That would be intolerably Victorian! Instead, their answer is - believe it or not - information! They paint them the picture, the whole picture, and nothing but the picture. The light of moral standards will not illumine it, let alone the teaching of God's Word. That might give Christianity an edge over atheism, or what not! Instead, they simply "tell it like it is". They expose them to whatever shocking things may some day cross their path, and teach them how to escape the consequences.

Such youngsters are caught between the immaturity which belongs to youth and the adult facts of life thrust upon them. So they are left hanging between heaven and hell: between the noble, good, and beautiful which is the longing of every young heart, on one hand, and on the other hand the conflicts, corruption, and immorality composing the picture of the "real" world in which they live. Barred from attaining the one and unable to cope with the other, they "freak out." Or they despair of God, their parents, and themselves. Or they accept as a fact that sooner or later they will be as rotten as the world of which they are a part, and so they go to it...

It is heartbreaking to see the struggle and inner conflicts of young people whose immaturity is being demolished so brutally. They remind me of Matthew 9:36: "When he (Jesus) saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd."

Can one still plead for these youngsters with parents, with Ministers, Sunday School teachers, educators in schools and colleges, counselors and psychologists? Think of it! They have a right to be sheltered by the measure of innocence God has bestowed upon them! It is their privilege to be ignorant of things that will harm them once they become acquainted with them! They ought to enjoy what degree of immaturity is theirs, without being jarred and jolted out of it!

Look at your children and your young people. Will you not have compassion for them?

The Rev. Hans Zegerius is pastor of the St. Andrew's Presbyterian Church in Arthur, Ontario

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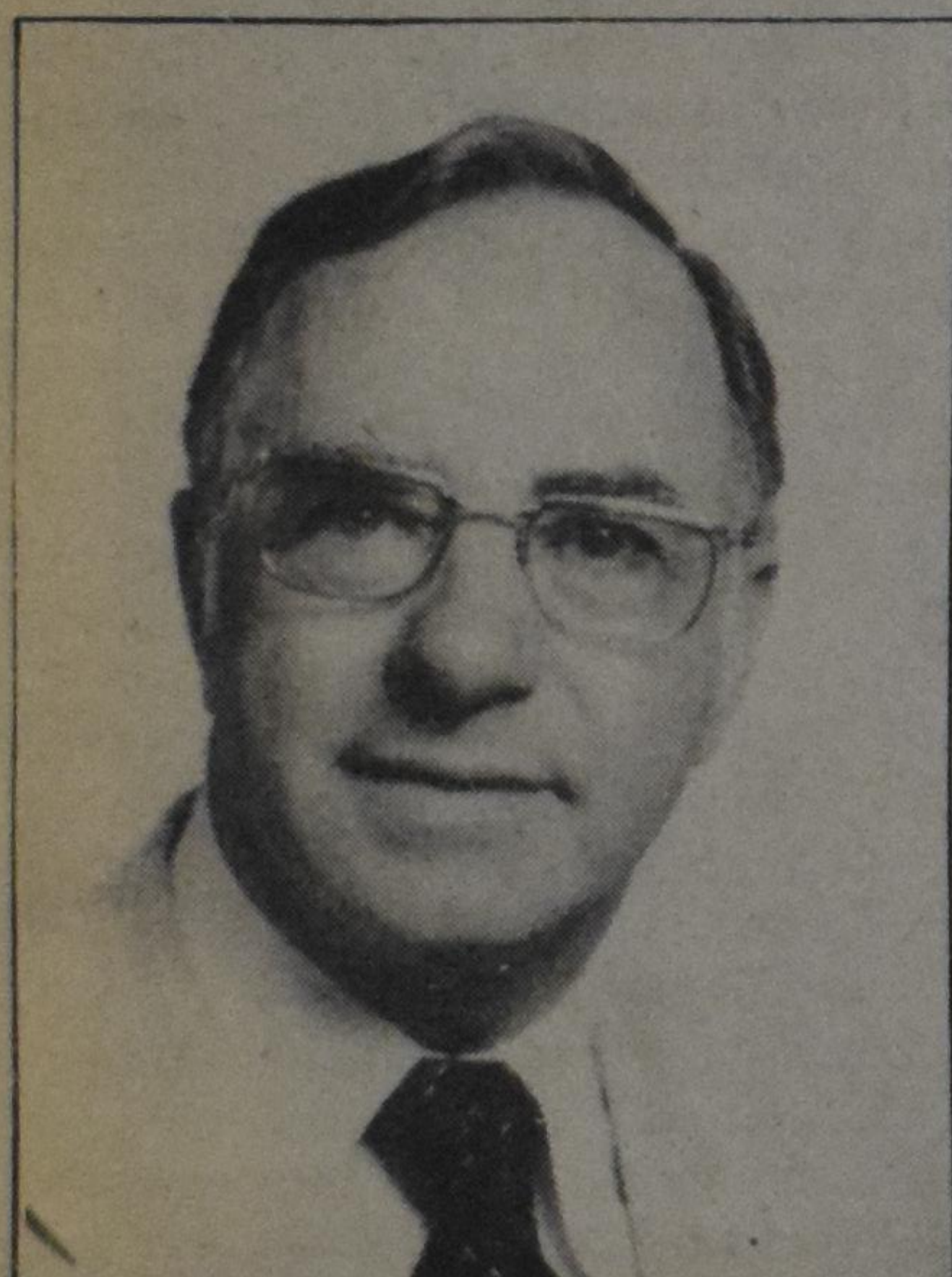
# REDEEMER Reflections

THE REDEEMER COLLEGE NEWSLETTER

Volume 1, Number 3

March, 1983

## From the President:



Rev. Henry De Bolster

The older you get, the faster time flies, or so it is said. I certainly must be getting old because I do not remember a year that went by as fast as this past school year. Only a few more weeks and our students will be leaving us already. It has been a good year; we have all grown, we have all learned, and we thank God for His many blessings.

Let me take this opportunity to thank everyone who has been involved in the work at Redeemer College. I think of the staff who worked so faithfully. Oh yes, we made mistakes and we are sorry for them, especially the more obvious and embarrassing ones. Yet everybody worked hard, and as long as we work we undoubtedly will make mistakes. We ask you, our community, to graciously forgive the mistakes we have and will continue to make. At the same time, we would like to think that the good things we have accomplished far outnumber the errors that were made.

I want to thank the faculty for the work they have done. They too, just as the staff, have gone much further in their commitment than contractually had been demanded. Many hours have been spent in planning, organizing and getting things together.

We want to thank our students. After all, without them we would have no college. They are a special group of young people - dedicated, willing to learn, ready to work. Of course, there are some exceptions, but on the whole we praise God for these young men and women.

I would also like to thank you - the Christian community - for your giving. We have not always been able to get our message across to you the way we would like to. Communication is extremely difficult. Yet, many of you have helped us so that we cautiously anticipate balancing this year's operating budget. For that we thank you very much.

Nonetheless, we have a shortage. You may ask, "How can that be? If you meet the operating budget, is that not what the cost at Redeemer College is all about?" My response to that question is that while the operating budget is the main part of our expenses this year, our capital requirements are also very high. Therefore, may I ask you to read carefully the explanation of the finances in this issue of Reflections.

May I ask for your continued support with your prayers and with your finances. On May 28, we hope to hold our Annual Meeting. Please make a note on your calendar to reserve that date; we would love to welcome many of you at our college at that time. I wish you all God's blessing.

## Scholarships at Redeemer:

The Board of Governors of Redeemer College, at its recent meeting, authorized the institution of a number of scholarships at Redeemer College.

Five scholarships of \$500.00 each will be awarded to students who will be returning to Redeemer College in September, 1983. These scholarships will be awarded on the basis of academic merit.

An additional 15 scholarships of \$500.00 may be awarded to incoming freshman students. One scholarship will be made available to each of the 11 Ontario Christian High Schools affiliated with the Ontario Alliance of Christian Schools. In the event that there are Christian High Schools which do not have students eligible for the scholarship, then the scholarships that are not awarded in

these Christian High Schools will be pooled and made available to additional students in other Ontario Christian High Schools. In other words, more than one student may be awarded the scholarship in a particular Christian High School. The remaining 4 scholarships will be awarded to graduates of public high schools.

In order to be eligible for the Freshman Scholarships, students must apply for admission to Redeemer College prior to May 15, 1983. The Freshman Scholarships will be awarded on the basis of academic merit and eligible students must have a minimum 80% graduating average. The scholarships will be awarded by Redeemer College in consultation with the Administration and Staff of the Christian High Schools.

## Calvin, Dordt, Trinity, The King's and Redeemer:

At the inauguration of Rev. Henry R. De Bolster as President of Redeemer College, greetings were brought on behalf of the other Christian Colleges by Dr. A. Diekema, President of Calvin College. In bringing greetings, he asked the question, "You ask us how we get along? I'll tell you how we get along. We get along splendidly!"

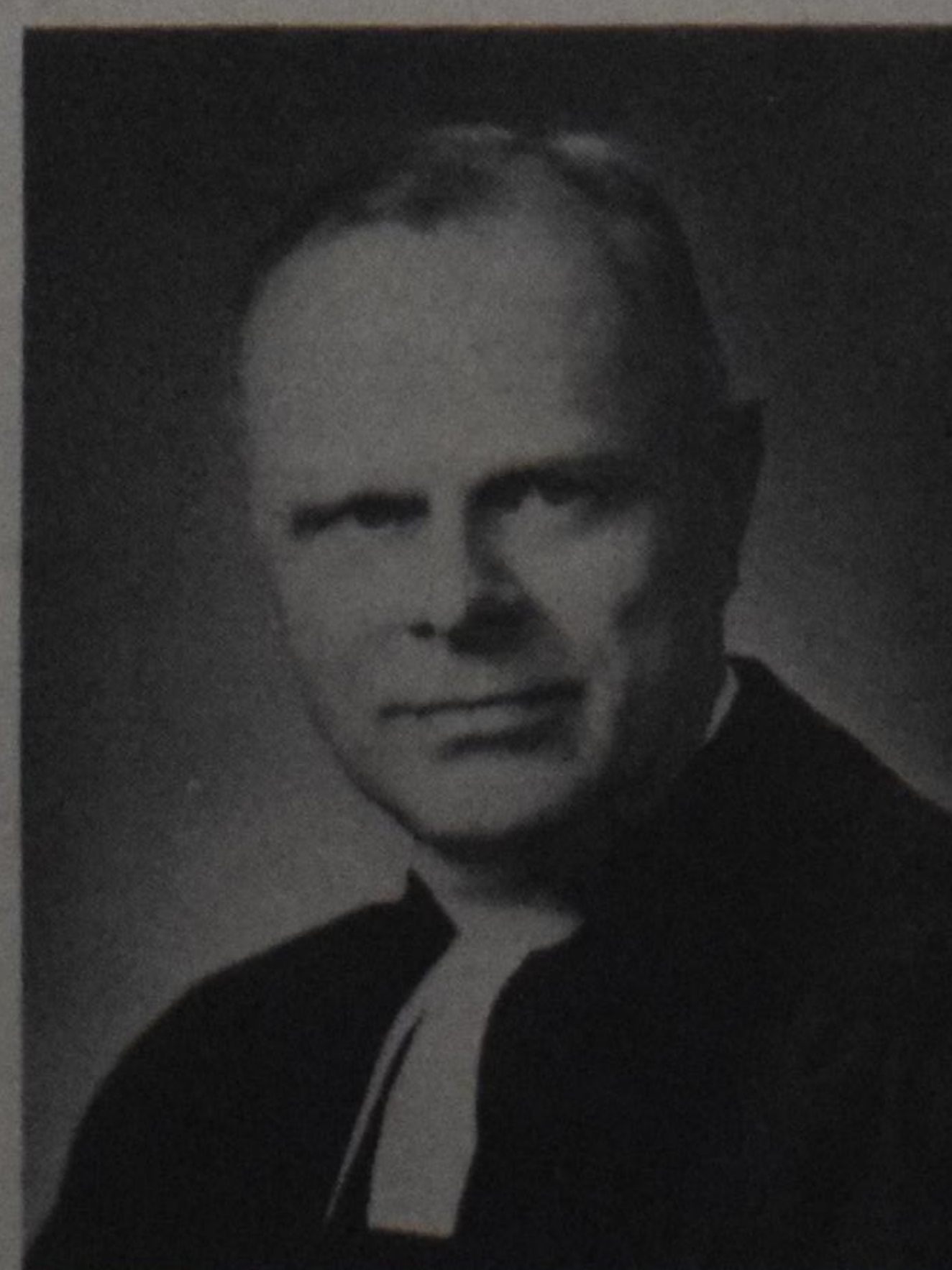
At the first Convocation of Redeemer College, representatives of the other Christian Colleges were again present. Dr. Tom Oosterhuis, President of the Senate of The King's College, Edmonton, Alberta, was there, as was Rev. J.J. Hoytema, Pastor of the Burlington Christian Reformed Church, and member of the Executive Committee of Calvin College and Seminary. Dr. George Van Groningen was present on behalf of Trinity Christian College and closed the Convocation service with prayer. Dr. John Hulst, newly appointed President of Dordt College, brought greetings on behalf of the Christian Colleges. The presence of representatives of the other Christian Colleges, both at the Convocation and at the Installation of Rev. De Bolster, signified the close ties that exist among the Christian Colleges, who consider themselves sisters. On an ongoing basis, the Presidents of the various colleges

get together in order to discuss matters of mutual concern.

This area of cooperation is also evident in the area of recognition of academic program. The other Christian Colleges have examined the academic program at Redeemer College closely and have agreed to give full recognition and full credit transfer to students who undertake studies at Redeemer College. In other words, the student who comes to Redeemer College for two years can normally proceed to the 3rd year level at either Calvin, Dordt or Trinity. Because the admissions policy of The King's College requires Grade 13 graduation for Ontario students, it means that students can come to Redeemer after Grade 12 for one or two years and then proceed to The King's and enter the program there, either as a first or second year student.

Redeemer College makes no secret of the fact that it will do everything within its power to persuade its students to complete their studies at a sister Christian institution. In other words, as long as Redeemer College is unable to provide its own full degree program, it will encourage its students to complete their studies at either Calvin, Dordt, Trinity or The King's.

## Kroeze Family donates library



Rev. Henry Kroeze

Late in 1982, Rev. Henry Kroeze, emeritus minister of the Christian Reformed Church, passed away in Hamilton, Ontario.

Rev. Kroeze had a long history of service in the church and was an outspoken proponent of Christian Education at all levels. In Canada, he served as minister of the Clarkson-Mississauga Christian Reformed Church, the Kitchener Christian Reformed Church and the Blyth Christian Reformed Church.

Mrs. Kroeze contacted Redeemer College shortly after the passing of her husband and in discussions with Rev. Henry R. De Bolster, President of Redeemer College and Dr. John Bolt, Professor of Religion and Theology, offered to donate her husband's library to Redeemer College. Redeemer College, with humility and thankfulness, eagerly accepted her offer.

What better way for the treasures of this library to live on than to make them available to young men and women in preparing them for service to the Lord in their chosen fields. Redeemer College wants to express its deep appreciation to Mrs. Kroeze and to the children for their very generous gift and it is our prayer that the Lord will comfort them in these times of mourning.



# Board of Governors



Back Row (left to right): Arend Kersten (Development Director); Leo Smit (Sarnia); May Drost (London); Ineke Bezuyen (St. Catharines); Dick Kranendonk (Business Director); Joop de Voest

(Mt. Brydges); Cheri Buiters (Woodstock); John Cook (Ottawa); Bill Barneveld (Toronto); Justin Cooper (Acting Dean). Front Row (left to right): Rev. John De Jong (Georgetown); Stiny De Jong (St.

Catharines); Adrian Guldemon (Secretary - Hamilton); Nick Van Duyvendyk (Chairman - Ottawa); Bert Bakker (Vice-President - St. Catharines); Rev. Henry R. De Bolster (President); Henk Aay (Grand

Rapids); Jim Vreugdenhil (Trenton). Absent: Gary Van Eyk (Treasurer - St. Catharines); John Van Rooyen (Chatham); Dr. Albert Wolters (Toronto); Rev. Adrian Dieleman (Blyth); Hans Van Manen (Oshawa).

## The Board of Governors

Redeemer College is governed, controlled and managed by a Board of Governors elected from its members by its members.

Six Board members are elected from nominations presented by the six classes of the Christian Reformed Church in Eastern Canada, four Board members are elected from nominations presented by

the Administrators of Christian Schools throughout Eastern Canada and nine Board members are elected from the membership at large.

Listed below are the current Board members and Executive:

*Feel free to contact anyone of them if you have any questions or concerns.*

### Secretary:

Mr. Adrian Guldemon, M.A., M.Ed.  
(Term expires '84)  
415 Sanitorium Rd., Hamilton, Ontario  
L9C 2A7 416-387-6877

### Treasurer:

Mr. Gary Van Eyk, R.I.A. (Term expires '84)  
80 Cherie Rd., St. Catharines, Ontario  
L2M 6L7 416-935-9437

### Executive Members-at-Large:

Mrs. May Drost, M.A. (Term expires '84)  
R.R. #8, London, Ontario N6A 4C3  
519-451-5932  
Mr. John Van Rooyen (Term expires '83)  
25 Mohawk Crt., Chatham, Ontario  
N7M 5X1 519-51-4749  
Dr. Albert Wolters, Ph.D. (Term expires '85)  
207 Bain Ave., Toronto, Ontario  
M4K 1E9 416-461-6405

### General Board Members:

Dr. Henry Aay, Ph.D. (Term expires '84)  
87 Shendale Dr., Rexdale, Ontario  
M9W 2B6 416-742-3303  
Mrs. Ineke Bezuyen (Term expires '85)  
11 Eastfield Crt., St. Catharines, Ontario  
L2M 6T9 416-935-5540  
Mr. William Barneveld, M.A. (Term expires '83)  
4 Marc Crt., Brampton, Ontario L6Y 2E5  
416-851-1772  
Mrs. Cheryl Buiters (Term expires '85)  
R.R. #1, Innerkip, Ontario NOJ 1M0  
519-469-3582  
Dr. John Cook, Ph.D. (Term expires '85)  
29 Oriole Dr., Ottawa, Ontario K1J 7E8  
613-745-5914  
Rev. John De Jong, B.D. (Term expires '83)  
7 Hillside Dr., Georgetown, Ontario  
L7G 4W2 416-877-0213

### Chairman:

Mr. Nicolaas Van Duyvendyk, C.A.,  
R.I.A., C.I.A. (Term expires '84).  
467 Richardson Ave., Ottawa, Ontario  
K2B 5G9 613-820-9018.

### Vice-Chairman:

Mr. Albert J. Bakker, L.L.B., Q.C. (Term expires '83)  
5 Village Green Dr., St. Catharines,  
Ontario L2N 5N9 416-935-8386.

Mrs. Stiny De Jong (Term expires '83)  
R.R. #1, Jordan Station, Ontario LOR 1S0  
416-562-7478  
Mr. Joop De Voest (Term expires '85)  
Box 59, 186 Adelaide N., Mt. Brydges,  
Ontario NOL 1W0 519-264-1730  
Rev. Adrian Dieleman, M. Div. (Term expires '85)  
P.O. Box 238, Blyth, Ontario NOM 1H0  
519-523-9233  
Mr. Leo Smith (Term expires '84)  
1227 Amsterdam Crt., Sarnia, Ontario  
N7S 3X6 519-344-4562  
Mr. Hans Van Manen (Term expires '84)  
R.R. #1, Bickle Dr., Oshawa, Ontario  
L1H 7K4 416-725-2366  
Mr. Jim Vreugdenhil, B.A. (Term expires '85)  
41 Fifth Ave., Trenton, Ontario K8V 5N9  
613-392-2409



## Hockey Team



Back Row (left to right): Mr. Douglas Buhlman - Coach; Willard Vander Ploeg (Shallow Lake); Nick Vreugdenhil (Chatham); Wayne Roorda (Clinton); Jim De Vries (Dresden); Ed Bremer (Burlington); Tim Fisher (Chatham); John Luth (Woodstock); Henry Van Til (Blenheim);

Peter Hoytema (Hamilton); Harry Zantingh (Hamilton); Paul Den Bok (Burlington)

Front Row (left to right): Paul De Groot (Sarnia); Rodney Berg (Chatham); Don Stelpstra (Burlington); Paul Vander Kooy (Toronto); Rob Duiker (Guelph).

## "Royals" Complete Season

The Redeemer College "Royals" recently completed their first hockey season. The Royals compete in a no-contact Christian hockey league with teams representing churches in Burlington, Dundas, Hamilton and York.

In a way, it can be said that the Royals have just completed a "perfect" season. Their record was 0 wins and 24 losses. They scored just over 20 goals during their season and had close to 200 goals scored against them. However, the hockey team, perhaps more than anything else on campus, created much school spirit and enthusiasm. Whenever there was a home game, many of the students would attend the game to cheer on their team. Mr. Douglas Buhlman, father of student Leanne Buhlman of Hamilton, was Coach of the team and patiently suffered through the long season with the players.

Our congratulations to the players and Coach for their fine effort. Their conduct on the ice was a credit to them, their families, their communities and to Redeemer College. As for our perfect record - just wait till next year!

## Basketball Team



Back Row (left to right): Prof. Justin Cooper - Coach; Ray Sikkema (Hamilton); Paul De Groot (Sarnia); John Vanden Ende (Strathroy); Colin Vander Ploeg (Woodstock); Casper Van Gurp (Belmont).

Front Row (left to right): Wayne Roorda (Clinton); Henry Van Til (Blenheim); Gary Tamming (Strathroy); Tim Fisher (Chatham).

## Basketball at Redeemer

Under the guidance of Justin Cooper, Professor of Political Science and Acting Dean at Redeemer College, and a former member of the Varsity Basketball Team at Trinity Christian College in Chicago, a men's visiting Basketball Team was organized at Redeemer, which played a number of exhibition games throughout the area. Unlike the hockey team, the basketball team ended up winning more games than it lost. Our congratulations to the Coach and players. It is our hope that in the near future, we will be challenging the men's basketball teams of Calvin, Dordt and Trinity in order to earn the "bragging rights" of Reformed Christian Colleges.

## ADVANCE NOTICE

### Redeemer College

Annual Meeting

**Saturday, May 28, 1983**

at the college

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Business & Finance Director  
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Hamilton, Ontario  
L8H 6W8  
1-416-549-8024

*— Thank you! —*



# Redeemer College Finances

Redeemer College is about teaching and learning. However, in the process of providing that key element of teaching and learning, many resources are required. These resources consist first of all in talents, books, equipment and other services, and in the second place of finances to make it all possible.

In this article, we would like to give you a glimpse of how Redeemer College is doing financially itself and also how its finances compare with other institutions.

First of all, we want to express our gratitude to all those who are finan-

cially supporting us. We also want to express our gratitude to the Lord for giving all of you the commitment and willing hearts to support us in such a marvelous way.

But since you are our supporters and members, you are entitled to receive a full accounting for how we spend the financial resources entrusted to us.

We can report to you that at the end of December, we were half way through the fiscal year. Here follows a financial statement comparing the actual operating expenses to the budget for that period.

## Actual Receipts and Disbursements Compared with Six-Month Budget for the Period July 1, 1982, to December 31, 1982 Operating Budget

|                               | Six-Month Budget | Actual  |
|-------------------------------|------------------|---------|
| RECEIPTS:                     |                  |         |
| Donations & Memberships       | 223,860          | 145,012 |
| Tuition                       | 171,140          | 325,380 |
| Miscellaneous                 | 5,000            | 11,920  |
|                               | 400,000          | 482,312 |
| DISBURSEMENTS:                |                  |         |
| Salaries, Administrative      | 81,415           | 81,865  |
| Salaries, Academic            | 130,193          | 143,785 |
| Benefits & Moving             | 25,000           | 25,063  |
| Board & Committees            | 5,300            | 2,107   |
| Academic Council & Committees | 3,000            | 1,027   |
| Legal & Audit                 | 3,000            | 2,974   |
| Supplies & Services           | 30,250           | 41,464  |
| Publicity & Promotion         | 10,000           | 3,208   |
| Membership Meeting            | 2,500            |         |
| Telephone                     | 3,000            | 3,275   |
| Utilities                     | 20,000           | 4,008   |
| Rent                          | 60,000           | 12,170  |
| Insurance                     | 1,400            | 4,858   |
| Bank Charges & Interest       | 1,000            | 3,845   |
| Travel                        | 8,000            | 8,037   |
| Memberships                   | 3,000            | 1,009   |
| Miscellaneous                 | 12,942           | 5,057   |
|                               | 400,000          | 343,752 |

The membership had approved that we could spend \$345,000 for capital assets. However, that did not include dormitory furniture or the student loans. Dormitories had to be leased when we discovered that we could not place enough of our students with families in the Hamilton-Burlington area. These dormitories were not furnished so we had to take care of furniture for 65 students.

As for the student loans, we found out in early summer that The Ministry of Colleges and Universities would not approve Redeemer College as an eligible institution for our students to receive O.S.A.P. loans. As a result, we had to give the student loans on the same basis as O.S.A.P. would have given them the loans. Without such loans, many of our students would not have been able to attend Redeemer College.

Finally, you were informed a number of times about the library that

Redeemer College was able to acquire. However, it meant that we had to spend an additional \$90,000 that was not covered by the budget or designated gifts.

We hope that this information gives you a good sense of our financial position and stewardship.

Next time we hope to give you a comparison between the costs at Redeemer College and at forty other independent colleges in the United States. Included in that information will be a comparison of tuition charges and other fees to the students.

For now, if you are able to assist our cashflow over the next number of months by means of donations or private loans, we would very much appreciate that. Just let us know what interest rate you wish to earn and what amount of money you are prepared to lend to Redeemer College.

As you can see, we received more in tuition than budgeted, but significantly less in the area of donations and membership fees. We are confident that we will catch up in this area as a result of all the drives going on in the churches this spring.

In addition to the operating budget, we have budgeted for the dormitories and for the students aid fund. The dormitory budget was not part of the budget approved by the membership last spring since we did not know about the dormitories at that time. The student fund budget was not part

of the operating budget because we were hoping to cover this total expenditure from the church offerings, Calvin College & Seminary quota credit for regional colleges, and designated gifts. Redeemer College does not receive one cent of the church offerings and quota. All income from the churches is designated for student assistance and can only be paid to the students to help them pay their tuition.

The actual income and expenses for the dormitories, transportation and cafeteria were as follows:

## Actual Income Expenditures for the First Semester of Operating the Dormitories, Transportation & Cafeteria August 1, 1982, to December 31, 1982

|                   |        |
|-------------------|--------|
| INCOME:           |        |
| Fees              | 55,340 |
| Cafeteria         | 3,402  |
| Transportation    | 2,646  |
|                   | 61,488 |
| EXPENSES:         |        |
| Salaries          | 2,505  |
| Benefits          | 100    |
| Utilities & Phone | 2,248  |
| Insurance         | 1,840  |
| Rent              | 32,320 |
| Bus & Travel      | 1,388  |
| Food & Supplies   | 23,350 |
|                   | 63,751 |

The income and expenses for the student aid fund for the current fiscal year were as follows:

## Actual Income and Expenses in the Student Aid Fund from July 1, 1982, to December 31, 1982

|                          |         |
|--------------------------|---------|
| INCOME:                  |         |
| Donations                | 32,160  |
| Quota & Church offerings | 66,618  |
|                          | 98,778  |
| EXPENSES:                |         |
| Student employment       | 29,130  |
| Student grants           | 76,304  |
|                          | 105,434 |

The final set of statements we want to share with you is our capital fund. It was very difficult for us to estimate our needs at the time of our

membership meeting last spring so many of the budget items were guestimates.

## Actual Receipts and Disbursements for the Capital Fund from July 1, 1982, to December 31, 1982

|                       |         |
|-----------------------|---------|
| RECEIPTS:             |         |
| Loans                 | 121,000 |
| Donations             | 162,630 |
|                       | 283,630 |
| DISBURSEMENTS:        |         |
| Equipment             | 66,484  |
| Furniture             | 43,952  |
| Leasehold Improvement | 32,843  |
| Library               | 201,090 |
| Dormitory Furniture   | 24,423  |
| Bus                   | 29,823  |
| Student Loans         | 88,997  |
|                       | 487,612 |



# Black Friday



## Cup of Salvation Grapes of Wrath

He was cut off from the vine for our transgression  
 He was crushed for our iniquities  
 He poured out his blood for a new covenant  
     For it was the Lord's will to crush Him  
     And to make his life a guilt offering  
     Yet he will see his offspring  
     And they will prosper in his knowledge  
     And be justified in his righteousness  
     By his punishment we have peace  
     And by his wounds we are healed  
 For after 3 days of fermentation  
 The cup has changed into a wine that is sweet  
 Which by the power of his spirit  
 Will intoxicate his chosen righteous servants  
 To renewed revelry in his good creation.



## It was for me

(Submitted by Rev. Ralph Koops,  
who regretfully does not know who the author is)

They borrowed a bed to lay His head  
When Christ the Lord came down;  
They borrowed an ass in the Wayside pass  
For Him to ride to town;  
But the crown that He wore,  
And the cross that He bore,  
They were His very own.

He borrowed the ship in which to sit  
To teach the people there;  
He borrowed the plate from which He ate  
The food for His daily fare;  
But the crown that He wore,  
And the cross that He bore,  
They were His very own.

He borrowed a room on the way to the tomb,  
The Passover lamb to eat;  
They borrowed the cave for Him a grave.  
They borrowed the winding sheet;  
But the crown that He wore,  
And the cross that He bore,  
They were His very own.

He borrowed the bread when the crowd He fed  
On the grassy mountain side;  
He borrowed the dish of broken fish  
With which He satisfied;  
But the crown that He wore,  
And the cross that He bore,  
They were His very own.

But the thorns on His head were worn in my stead,  
For me the Saviour died;  
For the guilt of my sin the nails drove in  
When Him they crucified;  
Though the crown alone, and the cross were His own,  
By right they were mine instead;  
For me He died and was crucified.  
I am His very own.

## Last Words

Jesus,  
In my last will  
And testament,  
(Read now in this  
Upper Room,  
Both as executor and donor)  
Leave you, my followers,  
A gift, a legacy,  
A priceless gratuity,  
Not measured  
In material value,  
Outdoing, and outweighing  
Any treasure the world  
May ever know;  
Hammered out  
On the anvil of time;  
In my experience on earth;  
Something tying together  
All my personal qualities;  
Something which is  
A binding power  
Down deep within  
The centre of my being;  
Which the world cannot give  
Nor take away;  
My own, personal  
Exclusive peace.  
Cf. John 14:1,27

Rev. Ron Harmer, Welland, Ont.

## Don't sew that curtain together

### Meditation for Good Friday

Jack Westerhof

**"And Jesus uttered a loud cry, and breathed his last. And the curtain of the temple was torn in two, from top to bottom" (Mark 15:37,38).**

From the cross the Saviour cried, "It is finished!" From his throne in heaven the Father said, "Amen!" And deep within the temple His invisible hand tore the curtain in two, from top to bottom. Dramatically, as part of Good Friday's little Easter, God split the massive curtain that barricaded access to his throne, his grace, Himself!

This was no lacy little thing, this curtain. It was a massive barrier, 60 feet high and 30 feet wide. Woven of fine linen, exquisitely embroidered, it hung from wooden pillars plated with gold. Dividing the Holy of Holies from the Holy Place, it was actually a set of double curtains, 18 inches apart, space enough for a man to walk between.

The outer curtain faced the Holy Place and was opened on the left. The inner curtain faced the Holy of Holies and could be opened only from the right. The reason? To underscore the fact God's dwelling-place on earth is so holy that it must never be exposed to public view. No mere man could enter this inner sanctuary. Gentiles could come as far as the Court of the Gentiles. Women could come a little closer, to the Court of the Women, also known as the Treasury. Jewish men could enter as far as the Court of Israel. Priests were allowed to advance a little farther. They were granted access to the Court of the Priests. But the inner sanctum, the House of God, divided by the heavy curtain into the Holy Place and the Holy of Holies, was off

limits even for priests at stated times.

Within the Holy Place incense, the golden lamp with the showbread. The took their service by the Holy of Holies no common. It was the place of God's august power, the presence, his untarnished beyond the curtain was a priest alone. And even in this inner sanctuary on Day of Atonement.

No, never expose this to public view! For that heavy curtain. Legend is high priest entered with of his legs, so that suddenly die while in body could be removed anyone to the terrifying.

That curtain was a barrier between a holy creatures. It spoke of perfection. It witnessed to things evil. It demonstrated God to men and women sins built up a wall that would manage to tear down.

That curtain also divided people. That too. Only enter into God's holy priests came closer to Men could come closer Jewish women could and women of other nations was part of a system between Jew and Gentile priests and non-priests order, an age.



# Bright Sunday

## On the Road to Emmaus

Come with us, Stranger, on this road  
That leads to home, and food, and rest;  
Make this our touch, a fellowship,  
As we converse about the best.  
Come with us, Stranger, every day,  
And tread this everlasting way.

Talk with us, Stranger, on this walk,  
Of things that happened in this time;  
Help us face up to sorrow, now,  
And understand this craven crime.  
Talk with us, Stranger, of His cross  
That seems to speak of this world's loss.

Eat with us, Stranger, in our home,  
Around a table spread for need;  
Sit down as Host, and break this bread,  
Then wisely give our family lead.  
Eat with us, Stranger; Lo, we find  
Two pierced hands with defects lined.

We know You, Jesus, though You've stepped  
Behind the veil which hides Your face;  
Your Spirit's dwelling in our hearts,  
Providing us with love and grace.  
We know You, Jesus, Master, Lord,  
You still adorn our festive board.

*Rev. Ron Harmer*

## Easter

Imagine an open grave  
one early sunny day —  
and disciples who wildly wave  
to each other and say

He's gone! Do you  
think someone stole  
his body? But who  
would just up and roll  
that stone away?  
And what did the women  
mean half in dismay  
about being risen  
according to angels  
standing there? Why,  
I've looked at all angles  
and can't imagine where  
He would go.

Over there: is that Thomas?  
Maybe he will know  
if this is according to promise.

Or that gardener ...  
pardon me, sir,  
have you seen any  
soldiers recently?

... our Lord is gone ...

Imagine an open grave  
— your own —  
and angels trumpetingly wave  
in the final fling  
of glory: golden  
is the Lamb! We sing  
glory, and honour, and ...  
we are risen!

*Rev. Frank Sawyer, San Jose, Central America*

again!

except for specifically

ce stood the altar of  
pstand and the table  
ere a number of priests  
ssignment. But in the  
on priest ever entered.  
od's purest holiness,  
is absolute righteous-  
faithfulness. To go  
he privilege of the high  
he high priest entered  
ly once a year, on the

s place, this presence,  
reason, this massive,  
as it that for years the  
a long rope tied to one  
ould he (God forbid!)  
he Holy of Holies his  
ed without exposing  
presence of the LORD!  
rier. It symbolized the  
God and his unholy  
s unapproachable per-  
his terrible hatred of all  
ated the hiddenness of  
boys and girls, whose  
ey never on their own  
own.

ded people from other  
the high priest could  
presence. A caste of  
an the common man.  
er than women. And  
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tionalities. The curtain  
that kept up barriers  
ile, male and female,  
s. It represented an

But when Jesus died, that age came to an end. The invisible hand of God reached down and tore the curtain in half, from top to bottom. The purple velvet hung jagged and shredded. People gasped. Suddenly the very sacred presence of God was open. Suddenly the Holy of Holies was exposed for every eye to see. Suddenly the way was open, the barrier down. Now no one is barred, Jew nor Greek, male nor female, young nor old, rich nor poor.

For Christ has uttered his great cry.

The Father answers by tearing the barrier. Jesus has paid, with his own body and blood, the admission price to the Holy of Holies!

The old system of sacrifice and ritual is now obsolete. The Lamb of God has been sacrificed once for all!

Now the way is open for everyone to come to God. Not just the Jews. Not just the priests. But men and women, young and old, from every race and nationality, rich and poor, the valued and the devalued alike. All are now welcome to walk, hand in hand, into the presence of the Father.

Saint and sinner, come on in!

Don't try to sew that curtain together again! Don't erect barriers where God Himself has torn them down. Come into the presence of God. Come where you may speak to Him face to face. Come without fear, for Christ has paid your way. Come with grateful awe, for Christ has opened the way. Come in faith, for "since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which is opened to us through the curtain, that is, through his flesh ... let us draw near with a true heart in full assurance of faith" (Heb. 10:21,22).

*The Rev. Jack Westerhof is pastor of the Willowdale Christian Reformed Church.*



## Easter has added meaning in Surrey

Eric Schilperoort

Death has recently touched the lives of students and teachers at Fraser Valley Christian High School. Not a romantic, contemplated image of poets and philosophers; it was the heart-rending enemy which the apostle Paul says is the last one to be conquered.

In a week's time, the school community twice faced the reality of death. On February 23 the father of Greg Van Roekel of Haney was suddenly struck with a fatal heart attack. Preparation not possible, Greg and his family are suddenly faced with the readjustment, the learning to live with the reality of this last enemy in their lives. Many of Greg's grade 11 friends attended the funeral.

Sometimes we don't know what to say or how to act - but we are learning. Hopefully a daily caring and sensitivity will transcend the months to come.

During the same week, we were faced with the final days of life of one of our own stu-

dent's, 16-year-old Renee DeBoer. Leukemia had been diagnosed over a year ago and in October, 1982, she was admitted to the hospital for a bone marrow transplant. It was a successful operation, but her body could not fight off the subsequent infections.

Many people from the Surrey Chr. Ref. Church and most of the Fraser Valley staff submitted to blood tests to determine who could donate platelets and white blood cells. Four of our staff members became eligible.

Students from grade 10 took turns visiting Renee during school hours - until she could no longer have visitors. Family and friends were amazed and encouraged to see her daily cheerfulness and the absence of any complaint throughout the painful ordeal. But her condition suddenly became critical.

A second bone marrow transplant was accompanied by much hope and prayer, but her body still was unable to



Renee DeBoer

fight the infections. She slipped into a coma and a few days later, on Thursday, March 3, Renee died.

That morning the student body was faced with the reality of death again. Even though we were a bit prepared, the initial shock had to be faced. Many of her friends in grade 10 walked and cried most of the day; others silently shuffled from class to class. Words seemed empty. A night of rest brought some comfort and Friday we could even smile again; some

wanted to talk about death and what comes after death; others continued to mourn openly, and all of us began to prepare mentally for the funeral on Monday, March 7.

School was closed on Monday. It was a gusty, rainy day. Community support became evident when many hundreds crowded the Surrey church building. For some students it was the first funeral - and that of a friend.

Rev. Al Vandenpol used II Corinthians 4:7-18 as he reminded us of our "treasure in jars of clay" which points to the power of God, and not to man. "We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed."

A teacher from the high school spoke especially to the students, saying that grief is like travelling through a valley around every bend of which a new scene unfolds. And the different scenes of grief must be acknowledged, even though

it may seem we have gone through it already. And if we can be aware of our feelings and emotions, we can also let the hope of I Corinthians 15 fill us.

"The last enemy to be destroyed is death" (vs. 26) went through my mind as we left Renee in the cemetery. And if the last enemy will be destroyed, Renee's friends can also be assured that the Father will give us the strength to confront the lesser enemies of sin in our daily lives.

The resurrection of Renee is a comfort as well as the source of strength for us learning to live confidently and joyfully in the face of every enemy which we daily confront. Our sadness will gradually disappear; the hope and power of the promised resurrection remains! We his children can keep growing together as we continue to face the enemy - even the last one.

Eric Schilperoort teaches at Fraser Valley Christian High in Surrey, BC

## Robbie said he would go to be with the Lord

Harry A. de Vries

Robbie Wassenaar was a grade 4 student at Thunder Bay

Christian School when the Lord called him out of his family and his school community on Saturday, February 19. According to principal Bob Holtrop,

his two-and-a-half year illness and his passing on was an experience that was shared by everyone at the school.

Mr. Holtrop credits Robbie's

parents, Peter and Joanne Wassenaar, with making a wise decision by enrolling their son in grade 4 last September, even though they had been told by doctors that medical treatment had run its course and they were without human hope. His presence at the school enabled all the students to relate to terminal illness and the death of one of God's children.

Mr. Holtrop told *Calvinist Contact* that Robbie's death did not have "a jarring effect" in the School, although everyone was deeply saddened by it. It was a positive experience, he said, even though that seemed to be an awkward way to put it. The students "saw happening what they had always been told would happen" in the passing of one of God's children. Even at the funeral service when the casket was kept open, other school children were not frightened; "it all made sense" in terms of the situation; "it was something that was scriptural."

At the funeral almost all of the school's 115 students were in attendance. The parents had been asked to come with their children. At the service the pastor spoke of the hope that Christians have when they die in the assurance of the Lord Jesus Christ. It was a sermon that, even in the given situation, had a note of joy to it, relating to both old and young.

The process of sharing Robbie's illness, said Mr. Holtrop, was begun by his parents who were quite open with Robbie and with some of the school children as well. As

a result students understood what was happening. Mr. Holtrop said that in the past month he had at times noticed students holding Robbie's hand or rumpling his hair, but not in a way that they pitied him or coddled him.



Robbie Wassenaar

Parents were as touched by the experience as the students. One child had come home saying that Robbie had said that he would be with the Lord. That was a moving report. In the course of events, Holtrop noted, "This experience has been one of the clearest expressions of parental involvement."

The school placed the following memorial notice in *Calvinist Contact*: "With Robbie it took little time to feel and appreciate the love that the children had for him. His spirit was at peace, his heart was full of love; love for God, love for people and love of life. Death finally released him from suffering, not as an abrogation of life, but affirmation of Robbie's joy in life everlasting."

### Reunion

Ten cars were following the hearse  
To the final resting place  
For in this overcrowded world  
There is still a little place  
Where all of us will lay and wait  
Till that one glorious day  
When trumpets will announce us  
The Lord is on His way  
The earth and its inhabitants  
They all will disappear  
And a new Heaven, a new Earth  
Will be forever here  
Lord thank you for the funeral procession  
I saw this morning on its way  
I thank you for reminding me  
Of that big Glorious Day  
Lord wilt thou all prepare us  
Where ever is our place  
So that we can await you  
And see you face to face.

John Van Ast,  
Mississauga



# Feature

## Today we've buried an immigrant

James C. Schaap

I was reared in the old way; as a child I was to be seen and not heard. But the old way had side benefits, even for kids. Occasionally attentive ears were privy to adult conversation, because to be seen and not heard is something close to being completely forgotten. I remember one Sunday morning, post-church, coffee and cookie conversation around the kitchen table - late spring, maybe '53 or '54. I sat there quietly with a cookie, listening to my folks talk about Calvin College with a pair of kids from town, home from Grand Rapids for the semester.

"So many wetbacks over there this year," one of those kids said, sneering.

My mother didn't understand. I could see it in her eyes. So did the college kid.

"We call 'em wetbacks because they're just off the boat," he told her. He thought it was funny. So we all laughed, because laughing at alleged inferiors comes easy to us, I suppose, especially when we don't know them.

When the students were gone, I asked my father what a wetback was.

"An immigrant," he said, "somebody just over from Holland."

Today we've buried an immigrant; we've laid her body in frozen prairie earth in a village cemetery thousands of miles from that woman's childhood, an ocean and more away from the world of her parents. Her own children are all grown now; they have their own families. They've developed homes and established roots of their own. But her husband is left here, and he is still an immigrant. Today he is alone.

"We should have come to Canada," she told me once, nodding as if there were absolutely no question about their mistake.

It was no indictment against America, really - no vindictive condemnation of political principles or cultural values. She said it because she knew she was a wetback, an immigrant, someone not entirely at home here in America. But she knew, with a similar conviction, that the old country was somewhere far behind her, no more a home, perhaps, than this country. She could live no more comfortably here in America than back there in Holland. Her life on earth ended here, two days before Christmas, on the snowy prairie flatland, in a country she adopted for the sake of her children, a foreign country - a country as strange to her in many ways as Holland is today, a quarter century after she left there.

She knew she was an immigrant, and she knew that Canada has more immigrants, more folks like her husband and herself, more kindred souls sharing the odd limbo of an immigrant life - strangers somewhat awkwardly at home in a strange land.

I didn't know any immigrants

when I was a boy. There was only one old lady in our church whose speech was warbled by an accent, and she was something of a witch to me, not a goodlooking woman, slightly eccentric, a woman my father claimed couldn't shake the old world idea that she was upper class. So I knew nothing about immigrants - nothing except the alleged fact that immigrants were something of an embarrassment - "wetbacks," those college kids had called them.

During my own college years I met immigrants personally. They generally had fewer clothes than Americans, so they didn't dress quite up to snuff. Often they had peculiar accents. Generally they were more bold in the classroom, more determined, more committed than those of us who thought of college as a high school with homework.

Through the years I listened to them explain what they called their Perspective - some kind of unifying philosophy they used to measure ideas and even people - a kind of tool for determining righteousness. To me, a perspective was a place up on a hill where you could see for miles. Perspective, I learned was to them, something else.

And they had that language, of course. Sometimes they'd laugh at word jokes no American could begin to understand. And sometimes I knew they were laughing at us - the Americans, for our own ways, maybe for simply being American.

My grandmother was a life-long member of the American Legion Auxilliary because her brother was killed by a grenade in France just a couple months before Armistice Day, 1918. My own father spent two uniformed years of his life in the Pacific theater during World War II, as did a number of my uncles and aunts. To me, being an American was something of a favoured blessing bestowed by generations of Dutch surnamed soldier

patriots. But to those immigrants I knew in college, to be an American meant something else - something less than a rich blessing. To be an American meant to be the passive recipient of a vision of living that wasn't always in harmony with that weapon they called their Perspective. There was nothing really wrong with being an American, but, to them, there was something wrong, terribly wrong, with thinking like an American. I had never been aware that there could be a difference. My first reaction was to think that the immigrants were thinking like Hollanders, not like North Americans. Years, it took, for me to understand that what they called Perspective had little to do with country of residence or origin.

I sat through hours of war stories, stories of the cancerous Nazis eating away at the life of the country for too many long years. Over coffee richly creamed, I heard countless stories, recent stories, of what it was like to come over with no money and no language - the societal poverty created by lack of the commodity of words. And slowly the mind of the immigrant began to emerge from the caricature of the wetback. Slowly, that mind shaped my own, forced me to question my loyalties, pushed me to look at a world larger than the four-square dimensions of a quiet and supportive village of mirrors where the greatest theological enemies were the folks in the church down the block, the one you didn't attend.

The woman we've buried today once told me this story. She became very concerned about a strike somewhere in Northwest Iowa - maybe IBP. And one day she told a lady from her church - "We ought to be praying about that situation," she said.

Her friend looked at her. "But there's no one from our church involved, is there?" her friend said.

The world of difference between those two comments is itself a portrait of the new world faced by the immigrant, a new and strange place where fellow worshippers, folks who recited the Apostles Creed together, didn't always see themselves or their world or their place within it in similar ways.

Three forces at least shaped the immigrant mind in ways that Americans don't clearly understand. First, Abraham Kuyper, part-Dominie, part-journalist, part politician - an immensely pious man who pushed Christians out of the church-walled security and into the world. From Kuyper those immigrant students gleaned what they called Perspective.

Second, the Nazis - a horrid mass of uniformed worms who devoured everything but the spirit of their Dutch hosts. The Netherlands were occupied during the war, occupied by a brute force that ground Dutch life to a halt for five years. This woman's confession of stealing to stay alive during those years - that confession I will never forget.

And third, the experience of immigration itself. Immigration can sound so noble when it happened to ancestors whose brown-toned pictures collect dust on our library shelves. But immigration is displacement - the willfull severance of family ties, national loyalties, and the heritage of home itself, plus the concurrent immersion in a culture altogether new and foreign and sometimes even hostile - immigrants are, let's remember, wetbacks.

My own immigrant great-grandfather is buried a dozen miles from here in another village cemetery. More than a century ago he took his family across - wetbacks. So for one hundred years my family has been American. Today, Terschelling, the little island that sailor came from, is to me little more than a picture on a travel brochure. Four

generations of Schaaps have settled into this country's way of life. America is, for better or for worse, my home; on these prairie flatlands are my own ethnic and familial roots, as they will be for most of this woman's children.

Only a few months ago I sat on a long wooden bench from Ellis Island, New York, the first stop for millions of European immigrants in the late 19th century. At one time ancestors from both sides of my family must have waited on those very benches where I sat, waited patiently for some American official to call out Dutch names he couldn't hope to pronounce correctly. Sitting there on that bench thrilled me, took me back to what must have been an anxious and fearful time in my own family's history, a time I could only imagine, sitting there as they must have. But try as I might, I will never know the cross-currents of being adopted into another country - of being an immigrant, a wetback.

Today we laid a body to rest in frozen earth that is for her no more a home than this Iowa prairie ever was. And yesterday two grieving parents left an infant child in some adjacent plot in the same acre of land. Finally all of us are immigrants - no matter how far back we can trace our 'proud ancestry. No one stays on this earth.

I remember a plaque that used to hang upstairs in my childhood home. The words were in English, but this woman we've buried today knew its lesson in two languages. "Only one life will soon be past," it said; "Only what's done for Christ will last."

That Perspective, rooted in Christ's gift of grace, turns us all into wetback pilgrims.

To Henry Hegeman,  
on the death of his wife,  
Helen,  
December 23, 1982.

James C. Schaap is Professor of English at Dordt College, Sioux Center, Iowa.





# Education



## Snowwhite and good triumph at Calvin Memorial

Students of Calvin Memorial Christian School in St. Catharines put on a successful rendition of Snowwhite and the Seven Dwarfs March 3, 4, and 5. Under the direction of Miss Annette Van Houten, assisted by Miss Denise De Groot, a cast of almost 100 students sang, danced, talked and acted their way through an hour and a half performance of the wicked stepmother's attempt to kill Snowwhite, who (in case anyone is not familiar with the story) ends up marrying a handsome prince.

About 675 people attended the three performances. The operetta-musical was well received, judging by favourable letters from parents, a bouquet of roses for Miss Van Houten and a huge cake for the staff, which was consumed the week following.

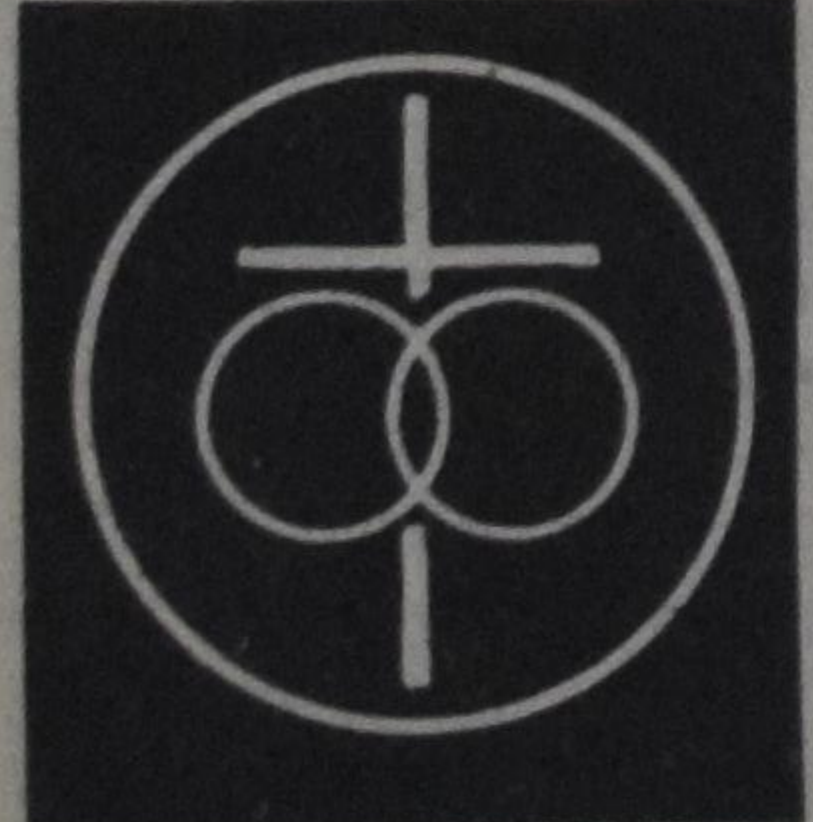


## Smithers appeals for help

Bulkley Valley Christian High in Smithers is back in operation although not under the most ideal conditions, which would be in its own building with proper equipment. At this point the school society is grateful to be able to house its 103 students on the elementary Christian school campus. Grades 8 and 9 are situated in two portables on the elementary school grounds and grades 10, 11, and 12 in the school itself. But Grades 1, 2, and 3 students have been moved to the Chr. Ref. Church basement to make room for the senior high students.

Plans for construction are still being made. The society has been giving some thought to relocating the school and is at this time considering a number of options in that respect. Apparently the school has had tremendous help and offers of help from other Christian and public schools in acquiring equipment, textbooks and teaching material. Edmonton Christian schools, for example, have made a number of desks available, and the Smithers school is planning to have them picked up as soon as one of the local transport companies makes deliveries to that area, so that shipping costs will be minimal.

But the school needs funds in rebuilding. Hence the "Christian School Society of Smithers and Telkwa appeals for financial help" to the broader Christian community. Contributions may be mailed to the: Bulkley Valley Help Fund, c/o Mrs. Pauline Zondervan, Box 3844, Smithers, BC V0J 2N0. All contributions will be acknowledged with receipts for tax purposes.



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## Independent schools sharpen their



PEOPLE WITH CLASS: Present at the Federation of Independent Schools in Canada annual meeting in Toronto were: (seated l. to r.) Lee Hollaar of Edmonton, now the FISC chairman; Gerry Ensing, executive director of FISA; Molly Boucher of Vancouver, past chairperson; Patrick Whelan of Ontario's Catholic high schools; Jean Scott of Quebec's independent schools, treasurer; (standing) Al Judd and Hugh McCracken of Manitoba; Gary Duthler of Ontario (OAAIS), vice president; Bart van der Kamp of FISA, secretary; Lyle McBurney of OAAIS; and Doug Devonich of the Seventh Day Adventists.

### Harry A. de Vries

At its March 10 and 11 annual meeting in Toronto, the Federation of Independent Schools in Canada decided to direct its attention in the coming year to a number of federal related issues in addition to one main communal concern of tax deductibility.

FISC restated its position on the federal tax department circular #7523, saying that it is an unlawful document which is simply an interpretation by the federal tax department of the present tax laws. Circular #7523 allows independent school supporters some deductions on their taxable income in terms of school society operational costs. It was noted that some of the western independent school organizations had recently received a federal government letter dealing with the circular while eastern groups had not. The letter, which was dubbed a "re-interpretation letter", was not dated.

In 1981 FISC submitted a brief to Allan MacEachen, then minister of revenue, protesting the circular. At its March meeting the federation decided to

rewrite the brief by this fall so that the final draft would be available to independent school supporters well before the next federal election. The brief will be submitted to the government and will be written so that all school supporters can easily read it.

FISC's interest in the taxation item stems in part out of experience with the "pass the buck" action of both the federal and provincial governments in dealing with the tax issue as it relates to education. The federation is trying to pin the issue down at the federal level while its members deal with the matter on the provincial level.

At the Toronto meeting FISC stated its support for FISA, the Federation of Independent School Associations, in that organization's support of the Vancouver area Catholic school board in not rehiring a staff member because she appeared not to be practising Catholic. The Caldwell case, as it is called, has gone through a number of provincial court hearings and is now scheduled to be heard in the federal supreme court in Ottawa later this fall.

At the annual meeting board members were assigned to write reports on a number of issues so that FISC can sharpen its focus and at some point in the future be able to make some decision about whether representation of some sort in Ottawa will on occasion be necessary. In this respect the matter of minority language grants is being looked into for financial support.

The federation expects to have a report on Canadian curriculum standards that might be acceptable across the country. Since the Council of Ministers of Education in Canada (CMEC) may at some point consider such standards FISC felt it would be wise to be prepared, and possibly provide input for their planning. It so happens too that the University of Toronto now requires a more standard entrance exam for its students, indicating that current high school standards in some parts of the country are in question.

Multiculturalism and human rights were topics discussed at the meeting in relation not only to the Caldwell case but also with respect to other provincial issues. In Winnipeg indepen-

## From the grassroots to FISC

Parents who sent their children to Calvin Christian School in Dundas, Ontario, pay, on the average, \$2,400 per family for the privilege of doing so. Calvin, much like other independent schools in the province is run independently by a parental school society without financial assistance of the Ontario government, and without permanent legal recognition to operate.

John Calvin in Dundas is one of 124 Ontario schools that have banded together into an organization called the Ontario Association of Alternate and Independent Schools (OAAIS) in appeal to the government for recognition of the service it provides for Ontario students. OAAIS is joined in its appeal to the Davis government by an association of Catholic high school boards known as the

ACHSB, which is trying to obtain full funding for its grades 9 and 10, for which it presently receives only partial funding; and funding of some sort for grades 11, 12, and 13 for which it is not now receiving government support.

Until recently both groups were members of FISC, a Canada wide organization of independent and parochial schools. There has been some talk of the Catholic school association pulling out of FISC because the bishops who control the schools have set ACHSB's funds in favour of a full-time person whose job it is to lobby in Queen's Park in Toronto and to try and get French language and English language Catholic schools in the province together.

Similar to Ontario, Alberta, Quebec, Saskatchewan, Manitoba, and British Columbia

too have provincial associations of independent schools that are members of FISC. Although each of them deals in a different political environment the groups do have common concerns at the federal level such as the tax deductibility issue with revenue Canada relating in part to a revenue Canada interpretation of the tax bill known as circular #7523, which allows parents, in Dundas and elsewhere in the country, some deductions in personal income tax for their society operated schools. At this point, with Ontario's ACHSB included, FISC represents 84,419 students in Canada's independent schools at a membership cost of 20 cents per pupil. Even though FISC may seem to be far removed from the individual school supporters, their concerns are those of FISC.



## pencils

dent school children will no longer have access to counselling clinics that have up till now provided the services for all school children. The Manitoba government also appears to be somewhat reluctant to continue giving grants to independent schools, whose teachers are also subject to a 1½% employment tax not charged to public school teachers.

In Calgary, Alberta there was reportedly a pastor who has been operating a private school without a government permit because he did not wish to fall under government control. Alberta has four categories for independent schools but the Calgary school did not wish to be included in any of them.

In Ontario a recent government bill is making it mandatory for all school children of a certain age to be immunized, even though some independent schools are against inoculation.

Quebec's independent schools are concerned with Bill 101 which made French the language of instruction for all students whose parents were not educated in the English language. Although the Quebec supreme court has ruled Bill 101 unconstitutional, the Quebec government continues to enforce the provincial law since it is in the process of appeal with the federal supreme court. The Bill has serious consequences for independent schools.

A restructuring of the school system in Quebec is already happening in some grades but the bill which stipulates the changes has not yet been approved in the legislature. There will no longer be sectarian, Anglophone or Francophone boards but regional committees of parents and government officials under the direction of the Quebec minister of education. According to Jean Scott of the Quebec independent school association (QAIS), educational material is now already being written by the ministry as part of the centralization of Quebec's education.

Both private and public school teachers are worried about the trend in that province and a new association of private schools in Quebec (MEP) is actively campaigning for province-wide support in an effort to ensure independent schools the right to exist in that province.

There were some FISC board changes. After serving on the FISC board for five years, president Molly Boucher of the Catholic schools in BC stepped down to be replaced by Lee Hollaar of Edmonton Christian High. The new vice president is Gary Duthier of OAAIS; secretary, Bart vander Kamp of the B.C.'s FISA; and treasurer, Jean Scott of the Quebec group. The organization's executive director is Gerry Ensing who is employed by FISA but who is given time to work for FISC as well.



Photo: The Rocky Mountain House Mountaineer

## Rocky Mtn. House fire draws goodwill

Harry A. de Vries

The Rocky Mountain House, Alberta Christian School was the scene of another school fire early on Saturday, February 26, which is also suspected to be the work of an arsonist much like the devastating fire that razed Bulkley Valley Christian High in Smithers a few days before.

Investigators who searched the buildings that Saturday afternoon and following Monday morning came to the conclusion that the fire was started between one and two o'clock Saturday morning,

although it was not noticed till some six hours later. Clocks in the school basement, where the library is located stopped at 2:40 and 3:10. The fire was set in three places in the library and was not extinguished till 10 a.m.

The blaze, which caused an estimated damage between \$250,000 and \$300,000, gave students an unexpected holiday. But after a week off, the 105 students resumed their classes in the Chr. Ref. Church building on March 8. There had been many offers from local schools and churches to house the student body of grades one

through nine students, but none of them could hold all the pupils as well as the church building. Plans are to stay in the church until the end of the school year.

Where the students will be housed this September has not yet been decided since the society is investigating the possibility of reconstructing in the building. The insurance on the school building had just been upped to \$375,000 last fall, so that the school society hopes to have reworked or new facilities paid for.

In a telephone interview with *Calvinist Contact*, Principal

Peter Valkenier said that the fire came as a shock to the community of 4,000. He noted that the "community outpouring of goodwill, help and support was tremendous." Over 100 volunteers, both society members and those who were not members, came out to help with the cleanup afterwards.

In an editorial entitled "Community Spirit Lives," the editor of the Rocky Mountain House paper, *The Mountaineer* commented on the effect of the fire in the community. "It is during times of tragedy and misfor-

Continued on page 10

## What is FISC?

The Federation of Independent Schools in Canada, or FISC, is one of the main groups representing independent schools from Quebec to British Columbia, and up till now some 84,419 school children out of a total of 200,000 in the country on a federal level.

### History

FISC goes back to 1975 when the Association of Independent Schools and Colleges in Alberta started discussion with representative groups in other provinces for a formulative meeting at Alberta College in Edmonton on Jan. 30, 1976. One of the first matters under discussion included the French language grants which the Federation of Independent Schools of Associations (FISA) in B.C. had just obtained. Income tax deductions for independent school support was considered and the possibility of a federal office of education was discussed.

The resolution adopted at the 1976 meeting summed up the aims of the federation then and it also encapsulated the focus of subsequent meetings, "that this group go on record as favouring the formation of a national association of independent schools for purposes of providing a forum for the discussion of our aspirations and the exchange of information." Those present at the meeting came from all parts of Canada but only

officially as representatives from Alberta, B.C., and Manitoba.

### Member schools

Since then other representative groups have joined FISC:

FISA: Federation of Independent School Associations in BC with 23,400 students.

AISCA: Association of Independent Schools and Colleges in Alberta with 5,000 students.

SAPHS: Saskatchewan Association of Private High Schools with 1,368 students.

MFIS: Manitoba Federation of Independent Schools with 7,068 students.

OAAIS: Ontario Association of Alternate and Independent Schools with 13,900 students.

ACHSB: Association of Catholic High School Boards of Ontario with 24,000 students.

QAIS: Quebec Association of Independent Schools with 5,516 students.

SDA: Seventh Day Adventists with 4,167 students.

### Issues

Up till now FISC has coalesced around the tax deductibility issue. In 1981 it presented a brief to Allan MacEachen, then the minister of finance, with copies to cabinet ministers and the minister of revenue, with regard to funding of independent school education. Of particular interest was a document labelled by the federal tax

department as Circular #7523 which allowed schools deductions for the religious aspect of education as that might apply to a student at Hamilton Christian High or a Hebrew school for that matter.

FISC has protested the department circular stating that it was not really a legal document but simply an interpretation by the department of revenue; although it does not take the item lightly. Since then some British Columbia schools have received what they called a "re-interpretation letter" on circular 7523, but the letter was not dated or signed, although it was apparently issued by the tax department.

The formulation of the Charter of Rights and Freedoms brought FISC to Ottawa to present a brief to the joint Senate and Parliamentary committee requesting the government to enshrine rights of groups as well as individuals in the new constitution, or at least to make some provision for them. The written reply of deputy minister Roger Tasse stated that groups rights are protected in the constitution. FISC has the same assurance of John Chretien.

On March 11 of this year the Progressive conservative party went on record in support of the FISC's concern. In a letter to the organizations executive Director, G. y Ensing, conservative MP Jake Epp wrote: "Our party took the position that group rights should be

entrenched." According to Ensing the Conservatives are willing to "go to bat" on the issue.

In its annual meeting in Toronto last month FISC laid some significant groundwork for future direction. It is addressing itself to a number of specific issues during the next year, among which are another brief to Ottawa concerning tax deductibility curriculum standards across the country, and human rights and the constitution.

At the meeting the organization stated its support in principle for the BC independent schools' plans to express its agreement with The Catholic Public Schools of Vancouver Archdiocese to maintain its right to select practising Catholics as teachers for Catholic schools. The matter concerns a former teacher in the area's St. Thomas Aquinas School and the school board's decision to not hire her on a one-year contract basis because she married a non-Catholic outside the church in a non-church ceremony.

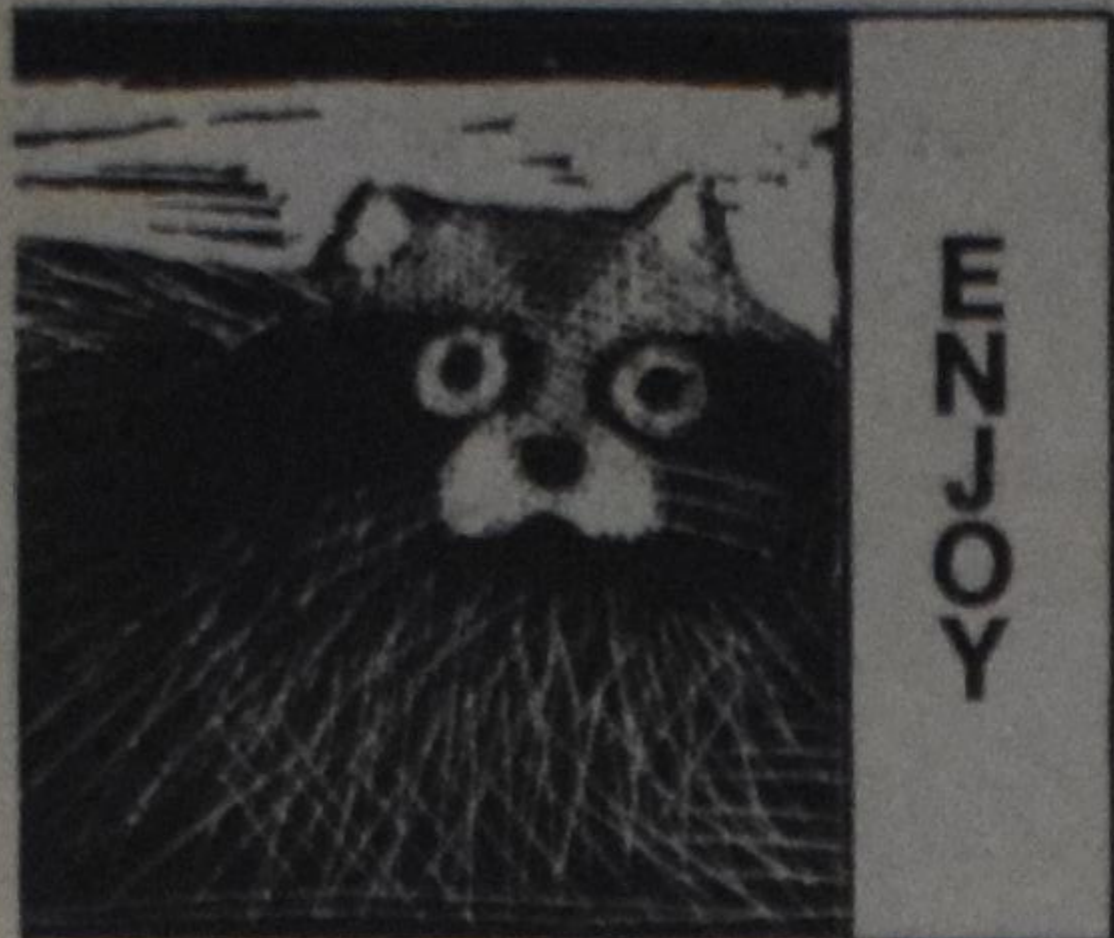
FISC investigated the possibility of intervening in the case in the supreme court appeal to be held in Ottawa possibly later this year, but limited its concern to a statement of moral support because of a lawyer's estimate that the cost of a supreme court intervention might be anywhere between \$5.00 and \$25,000.

The new chairman of FISC is Lee Hollaar, principal of Edmonton Christian High.





Artist: Sylvan Payne



ENJOY

## A respectable name

Emmie Dykstra-Van Belle

(continued from two weeks ago)

There was a new girl in class that morning. Her family had moved into the old fieldstone farm house up the road from Wilhelmina. Her name was Violetta Markovich. The other girls had snickered when they had heard it.

"With a name like that how come you don't have an accent?" Wilhelmina asked her as they walked home from school together.

"Who me?" asked Violetta. "I was born here. Anyway, what's wrong with my name?"

"Didn't you hear the kids snicker? Oh, they make fun of my name too. Not that it's any wonder. What can you do with a name like Wilhelmina? It's hopeless!"

"I like it! In my other school there was an Italian girl named Adoloretta. She always wanted

to be called just Dolores but I called her by her full name. I don't like short, stubby names like Jane or Betty. A name should have at least three syllables. Yours is perfect, Wilhelmi-na" she sounded it out slowly.

"You're queer," said Wilhelmina, "and you sure talk a lot." "Want to come in for a snack?" They were nearing the Markovich farm. "Our dog just had puppies."

Wilhelmina looked startled. Sandy! She had to hurry home to see how he was doing. "No thanks, maybe some other time," she said hurriedly and raced up the last hill to her house.

Something was strange. Sandy was usually waiting at the end of their laneway ready to greet her after school. But he was nowhere in sight. She began to run. Faster and faster down the lane. The yard was empty too. She burst into the kitchen. "Mom, Sandy - where is he? He wasn't there to meet me. Dad didn't get Dr. Fraser to ...?"

"No, no," shushed her mother, "he didn't. But come, sit down here with me. I want to tell you something. Sandy was in an accident this morning after bringing you away. The dairy truck swerved to avoid an oncoming car and hit Sandy as he was running along beside it."

"But how is he? Is he okay?"

Continued next week ...

## Little Aphid Annie



LEARN

Little Aphid Annie gingerly climbed the tulip stalk. Cautiously she looked around with her black beady eyes. As her tiny claws gripped the green stem she waved her antennae about trying to decode the signals of scent and sound which drifted about her in the warm spring air.

Annie was an orphan of sorts. She had never seen her parents since both of them had died last Fall, shortly after her mother had laid a clutch of eggs on a browning petunia stem. But Annie was not alone, for even as she herself had just emerged from her sun-warmed egg, so also had dozens of other aphids freed themselves from the cases which had provided them with shelter during the winter months. Now

these newly hatched aphids were leaving the ground, climbing up whatever green stems happened to be available. Annie and her sisters were ready to begin their life's work.

"Her sisters", did I say? Yes, I said, "Her sisters." This is a surprise indeed, for every one of the aphids that hatches in the Spring, like Annie, is a girl aphid. An even greater surprise is that Little Aphid Annie and each of her sisters will grow up in about a week and will then produce numerous babies, all without the help of any male aphids. All of their babies will have no fathers. They will be real 'Orphan Annie's.'

This unusual process of reproduction will continue throughout the summer months. Each newly born aphid will grow up quickly and will herself produce babies. Only when fall approaches will boy aphids be born. When these males grow up they will do their part in helping Little Aphid Annie and her sisters lay the eggs which will assure that their family survives the winter ahead.

**Aphids are very small insects. They are only about 2 mm long and are very hard to spot on the stems of our flowers or vegetables. If you do find some, gently pick them off the green stem and examine them with a large hand glass or, even better, a low power microscope. If you look often enough you may see Little Aphid Annie giving birth to one of her daughters.**

**Aphid:** A small insect that lives by sucking juices from plants. a'fid.

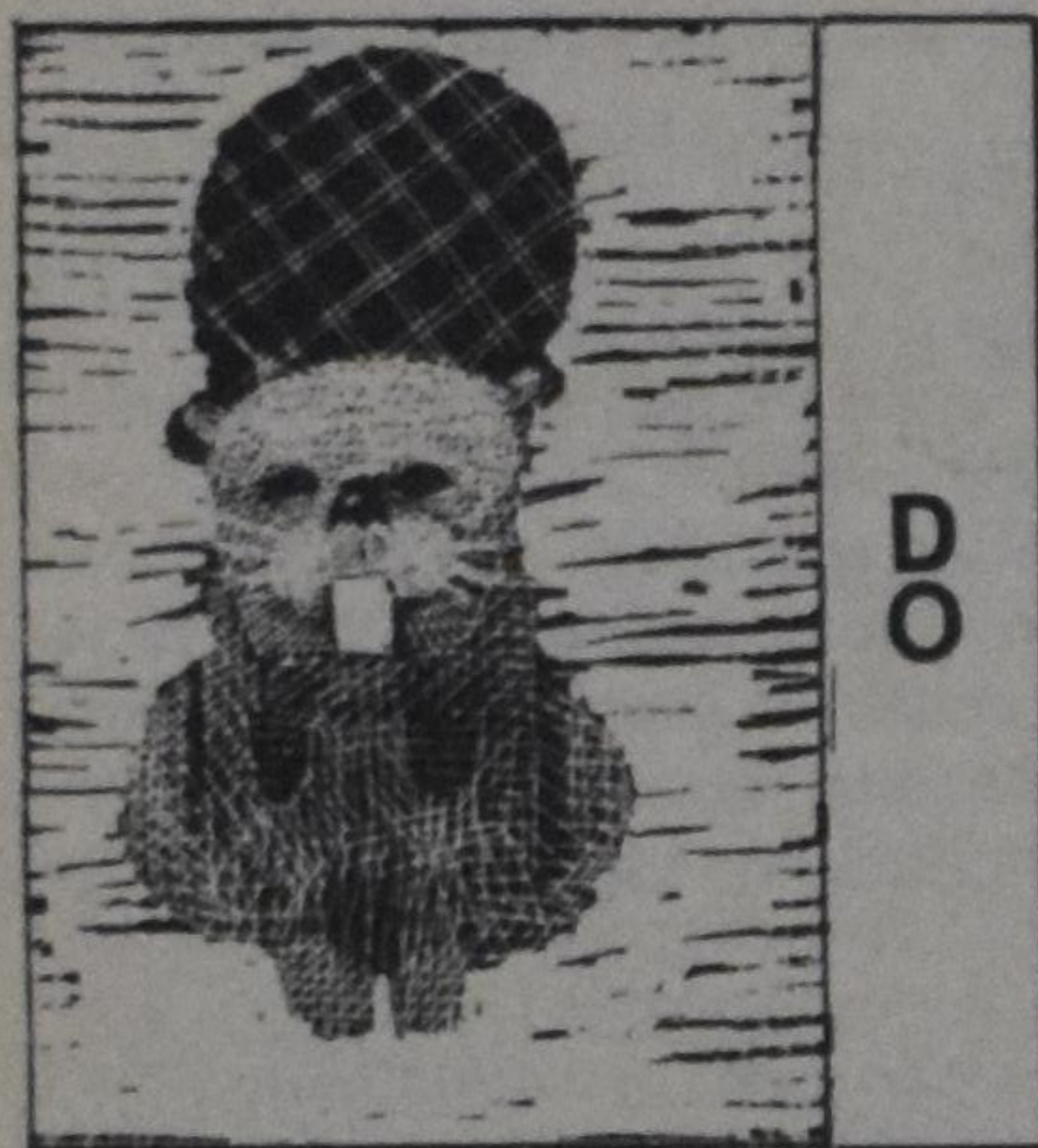
**It's a Fact:** Because aphids produce a sweet-tasting liquid called Honey Dew some ants raise aphids in herds. They protect their eggs, and when they hatch, they take them to 'pasture' and 'milk' them for their 'Honey Dew.'

**Lady bugs are beautiful.** They help keep the balance of nature in our flower beds by eating lots of aphids.

**Aphids are beautiful, but they are pests.** If too many of them live on one plant they may kill that plant by sucking out too much of its juices.

## Answers to this week's crossword puzzle

**Across:** 2. crown, 4. Easter, 10. sins, 12. Judas, 13. going, 14. sun, 15. he, 17. Pilate, 18. tree, 19. eat, 20. all, 21. three, 22. rose, 23. Palm, 25. Holy Spirit, 29. tomb, 30. Olive, 31. Nile.  
**Down:** 1. stood, 2. cross, 3. no, 5. am, 6. resurrection, 7. angels, 8. donkey, 9. Jerusalem, 11. so, 15. hi, 16. cedar, 24. alive, 26. stone, 27. thorn, 28. Abel.



DO

## He is risen!

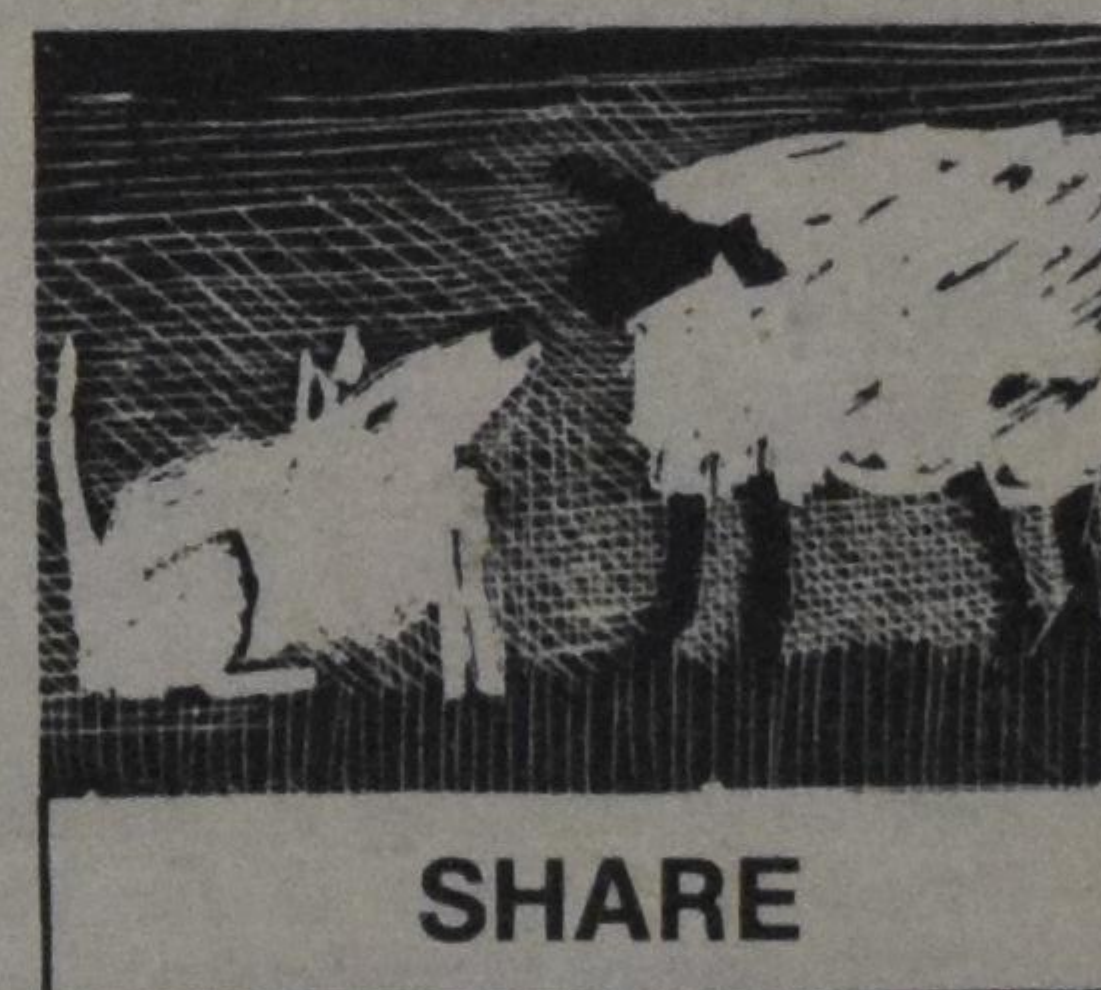
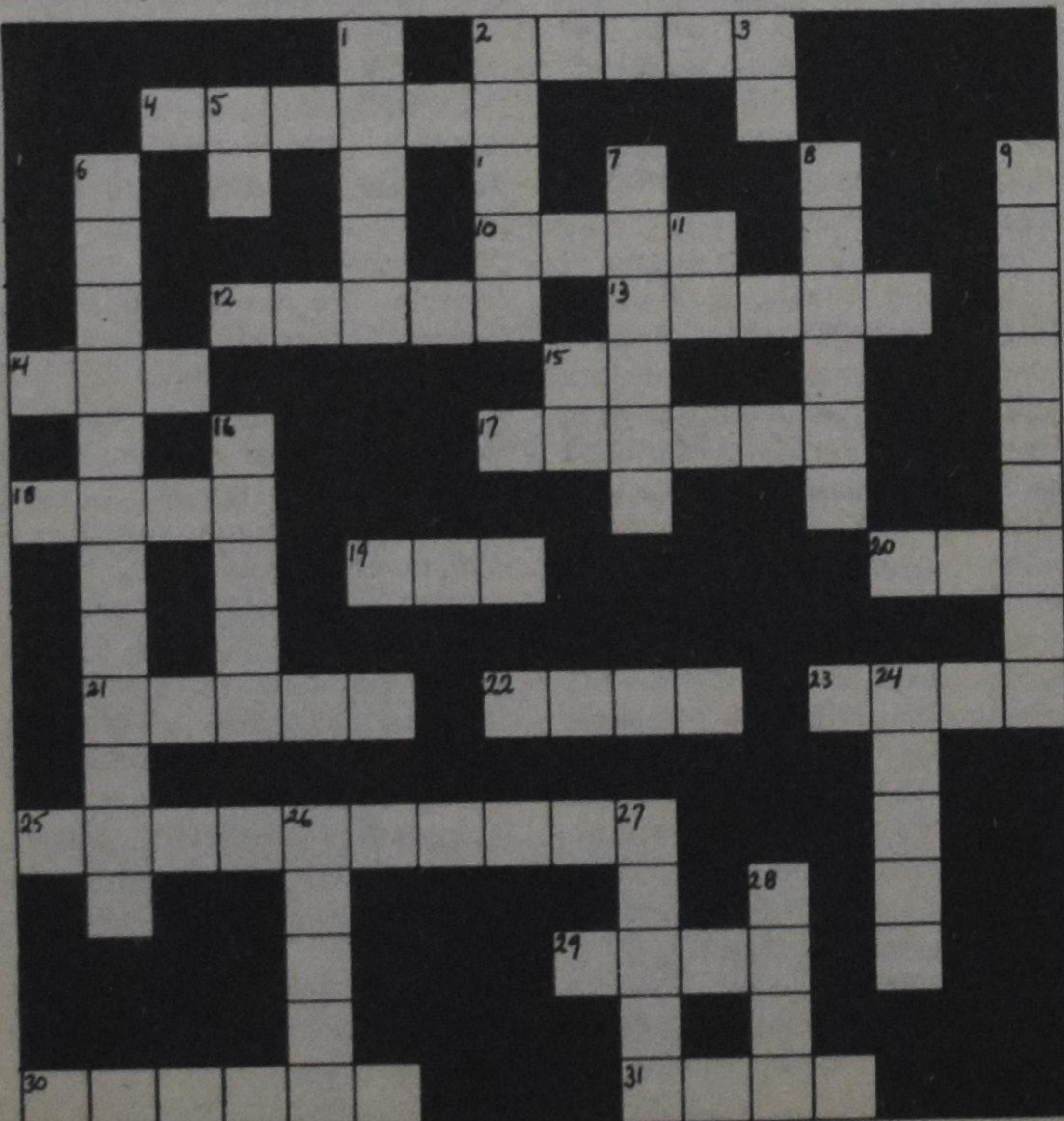
### ACROSS

2. Jesus wore a \_\_\_\_\_ of thorns.
4. The day on which we celebrate Christ's resurrection.
10. Through Jesus Christ we receive forgiveness of \_\_\_\_\_.
12. The disciple who betrayed Jesus.
13. Jesus said, "Rise, let us be \_\_\_\_\_." My betrayer is at hand" (Matt. 26:46).

14. When Jesus was crucified the \_\_\_\_\_ disappeared and it was dark.
15. Pronoun - 3rd person singular.
17. The man who put Jesus on trial.
18. Adam and Eve were forbidden to eat of a \_\_\_\_\_ in the garden.
19. To take in food.
20. Everything.
21. Peter denied Jesus \_\_\_\_\_ times.
22. Jesus \_\_\_\_\_ from the dead.
23. Jesus rode into Jerusalem on \_\_\_\_\_ Sunday.
25. Jesus promised to send the \_\_\_\_\_ when he left his disciples.
29. Jesus was buried in a \_\_\_\_\_.
30. Jesus rose to heaven from Mt. \_\_\_\_\_ (Acts 1:12).
31. A river running through Egypt.

### DOWN

1. Past tense of stand.
2. Jesus was hung on a \_\_\_\_\_.
3. Opposite of "yes."
5. "I \_\_\_\_\_ the resurrection and the life" (John 11:25).
6. The act of rising from the dead.
7. Who stood in front of Jesus' tomb when the disciples arrived?
8. Jesus rode into Jerusalem on this animal.
9. The city over which Jesus wept (Matt. 23:37).
11. A note on the music scale.
15. An informal greeting.
16. The righteous shall grow like a \_\_\_\_\_ in Lebanon (Psalm 92:12).
24. The women ran to tell the disciples that Jesus was \_\_\_\_\_.
26. When the women arrived at the tomb, the \_\_\_\_\_ had been rolled away.
27. Jesus wore a crown of \_\_\_\_\_ (s).
28. Cain's brother.



SHARE

play two parts at different times. Somebody might be the narrator, who will read the story while the rest act it out.

The play shouldn't be too long. Five or six minutes is long enough.

### The practice

Now you have to practise. Practise what you're going to say, when you come in and go out, and not to giggle in front of the audience.

You don't need a real stage. A bedroom is fine, because you can practise in private, the actors can come in and out of the closet when it is their turns, and the audience can sit on the bed.

### The performance

Now call the audience! A great time to put on a play is at a family get-together. All the aunts and uncles and other adults can be the audience. You could even charge them admission.

When the play is done, don't forget to bow and introduce the actors.

## Making a Play

Anytime you play make-believe with some friends, you can turn that pretending into a play.

Getting costumes may seem hard, but you can just use old clothes. A great place to get costumes is at a garage or rummage sale. Sometimes, just looking through your "Costume box" may give you an idea for a play.

### The parts

Then decide who is going to play what part. If you don't have enough people, one person can





## Dutch

### Een nieuwe bijbel voerspelt goed nieuws voor Nederland

In Kerkinformatie, van januari, het maandblad van de Gereformeerde Kerken in Nederland, schrijft Ton van der Hammen over de Groot Nieuws-Bijbel die in Nederland in maart zal verschijnen. Hier volgt zijn commentaar:

Lange jaren is er door een groot team van het Nederlands Bijbelgenootschap en de Katholieke Bijbelstichting aan gewerkt. De vertalers werden begeleid door allerlei deskundigen uit de kerken, ook de GKN. Het hele project heeft zo'n vijf miljoen gulden geveerd.

Er komen twee edities op de markt: een met de apokriefe geschriften die rooms-katholieken, lutheranen en oud-katholieken tot het oude testament rekenen en een zonder deze geschriften, die ook wel de deuterokanonieken worden genoemd. Tekeningen, inleidingen, woordenlijst, overzichten en kaarten geven ook het uiterlijke geheel een eigentijds karakter.

Wie de Groot Nieuws-Bijbel koopt heeft een missionaire vertaling in handen. Officieel wordt erover gezegd: bestemd voor mensen die nooit met de bijbel in aanraking zijn geweest. Maar niemand vertelt een leugen als zij of hij constateert dat veel oudere, middelbare en ook jonge kerkgebonden mensen door deze vertaling de bijbel weer als geestelijk voedsel zijn gaan gebruiken en tot de groeiende schare zijn gaan behoren, die dagelijks met Gods Woord omgaat, omdat ze erdoor worden geraakt en niet meer zonder kunnen! Dat dit geen verzinsels zijn bewijzen de volgende feiten.

Wist u, dat sinds de introductie van Groot Nieuws voor u, het nieuwe testament in omgangstaal, tien jaar geleden, de oplaag daarvan is gekomen op een miljoen?

Wist u, dat Groot Nieuws, eigenlijk uitsluitend door gebruikers wordt aangeschaft en niet ook door instanties of mensen die deze vertaling cadeau willen doen, waarbij het gebruik nog maar moet worden afgewacht? Het aantal kopers van Groot Nieuws dat gebruikers blijkt te worden, bedraagt namelijk 98 procent!

Wist u, dat door het functioneren van Groot Nieuws, nogmaals: alleen nog maar het nieuwe testament, de jaarlijkse verkoop van kerkbijbels (overwegend de Vertaling 51, maar ook de Statenvertaling) in de jaren zeventig tot tachtig, tien jaar dus, is opgelopen van 84.000 tot 184.000?

Om deze feiten kan niemand heen. Ze stemmen blij. In een tijd waarin Nederland tot zendingsgebied wordt verklaard, neemt het aantal mensen toe dat naar de bijbel grijpt! Critici op de Groot-Nieuws-vertaalmethode kunnen best gelijk hebben als ze met verve aanvoeren dat kerkbijbels (de "nieuwe" en de Statenvertaling) veel genuanceerder zijn en bijvoorbeeld begrippen als "gerechtigheid"

veel meer recht doen wederaren. Als ze dan maar niet vergeten hoezeer enorme aantallen nieuwe lezers van het

Woord door Groot Nieuws worden geworven, van wie velen na verloop van tijd als vanzelf andere, kerkelijke, ver-

talingen gaan opslaan! Daarom: moge ook de volledige Groot Nieuwsbijbel zijn honderdduizenden verslaan.

### Honger is onrecht

Dat was het thema van de zondag voor het Nederlands werelddiakonaat verleden maand. In een folder hierover hadden de diakenen de situatie van de hongerenden uitvoerig beschreven.

„Honger is ontzettend en neemt toe,” zei Centraal Weekblad erover. Al meer dan een miljard mensen zijn duidelijk aanwijsbaar ondervoed. Hier en daar heerst een echte hongersnood, maar even gevaarlijk is de voortschuipende ondervoeding van steeds meer mensen.

Slachtoffers van het onrecht van de honger vinden we helaas vrijwel overal in de wereld. Recente schattingen geven aan, dat er elke dag 100.000 a 200.000 mensen sterven van honger, ondervoeding en uitputting.

De christelijke gemeente staat midden in deze wereld van honger. Deze zaak gaat dus allen aan. Het is een bijbelse opdracht om antwoord te geven op het smeken om voedsel en de steeds luider wordende schreeuw om gerechtigheid.

In de folder werd dringend gevraagd om een overweldigende collecte te houden maar men kon ook per bank of giro een bijdrage overmaken, een manier die in Holland heel gewoon is.

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De Kampeer — en Rekreatie editie van *Calvinist Contact* van 20 mei a.s. zal een **“Hosting Your Way”** rubriek bevatten. Het is voor Christenen die daarin gratis hun naam en adres willen plaatsen indien zij geïnteresseerd zijn in het verschaffen van logies met ontbijt tegen een geringe vergoeding aan medechristenen die deze zomer door hun omgeving reizen. **“Hosting Your Way”** is ontworpen om gemeenschapszin en contact te bevorderen en is niet bestemd voor de toeristen-industrie.

Zend uw bijzonderheden voor mei 2 naar:

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#### The Slot

Children's Page Committee: Doro Bakker, John Nieboer, Irene Payne, Sylvan Payne, Nel Van Geest, Alice VanhetVeld and Bert Witvoet.



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# Dutch

## Persoverzicht

Een nieuwe lente een nieuw geluid. Tien inches sneeuw is het nieuwe geluid hier in Ontario. Een ander nieuw geluid komt uit de P.C.-partij waar het aantal konkurrenten van Jopie net een voetbalploeg zouden kunnen vormen: elf! Mulroney van Quebec, en John Crosbie, minister van financiën uit het Clark-kabinet van onzaliger nagedachtenis, hebben zich officieel aangemeld. Mulroney is de enige kandidaat die in sappig Frans de Quebecers zou kunnen vertellen waar het op staat.

De jacht op zeehondjes is weer begonnen en heel Europa staat er van op de achterste poten. Newfoundlanders probeerden een blokkadeschip met kippepoep te bombarderen. En dat is een idee dat ik hartelijk aanbeveel in de attentie van de wereldmachten. Waarom niet alle kernraketten vervangen door het tot nu toe geheime wapen van Newfoundland. Het zou een mooie bijverdienste zijn voor Colonel Sanders! Een Amerikaanse marine-specialist verklaarde toch al dat de hele Canadese vloot niet meer waard was dan een lading kippepoep. Het blijkt dat de Canadese Jantjes op schepen varen die allang gepensioneerd hadden moeten zijn.

In de Kamer klommen de socialistische op de praatstoel om de directeur van de Bank van Canada

onder vuur te nemen. Die man had de zonde begaan om te adviseren tot het beperken van uitgaven bij de regering. Dat gaat dwars tegen de socialistische catechismus in natuurlijk. Zij willen de minister van financiën meer geld laten lenen om de economie te stimuleren.

Tussen de landen van de Europese Economische Gemeenschap was een interessant heibeltje. Om u dat uit te leggen herinner ik u aan het edele knikkerspel. De een had glazen knikkers, een ander had knikkers van klei, en weer een ander had bovenmaatse stuiters. In onze buurt waren we het er over eens dat de stuiters drie glazen knikkers waard was, en de glas-knikker had een waarde van tien klei-knikkers. Dat was een overeenkomst die vast stond. Onder de E.E.G. landen is er nu onenigheid. De moffen vinden dat hun knikkers meer waard zijn dan de franse knikkers. En met een hoop geharrewar ontvingen beiden, de Duitse mark en de Franse franc, een nieuwe waarde.

De NAVO-landen vergaderden in Brussel om zich te bezinnen over kernbewapening. Er staan in NAVO-landen ongeveer 6000 raketten opgesteld, maar veel van die dingen zijn, als de Canadese marine, een beetje uit de tijd geraakt. Er moet nu besloten worden welke raketten vervangen zullen worden, en zoals ik al eerder zei, ik

adviseer de generaals de oorlogsmethode van de Newfoundlanders over te nemen. Alle gekheid op een stokje nu, er waren geruchten dat Reagan en Andropov bereid waren om eens met elkaar te gaan praten. Beide heren drongen er echter op aan dat hun ontmoeting een gedegen agenda zou moeten hebben. Een Russische vertegenwoordiger zei: "het kan maar niet zo zijn om een bakkie koffie te drinken." Kijk daar ben ik het nu juist helemaal oneens mee. Ik heb heel wat problemen opgelost over een bakkie troost en een lekker sigaartje. Ik zou zeggen: vergeet de agenda en drink 's een neutje samen; wie weet waar dat toe leidt? Maar ja ik ben nu eenmaal geen diplomaat, alhoewel er natuurlijk in iedere dominee wel een pseudo diplomaat zit.

Er komen steeds meer onrustbarende berichten uit Midden Amerika. In Nicaragua wordt hard gevochten. De guerillas hebben hun basis in Honduras, en Honduras wordt gesteund door de Amerikaanse regering.

De onderhandelingen over het eventuele terugtrekken van Israëlische strijdkrachten uit Libanon verlopen in het gebruikelijke diplomatieke tempo met de vaart van een schildpad die aan reumatiek lijdt.

Prins Charles met zijn knappe kroonprinses zijn op bezoek in Australië en zijn broer Prins Andrew zit weer achter grietjes aan. Die is zijn wilde haren aan 't kwijt raken, maar als hij zo door gaat houdt hij geen haar over.

Er waren verkiezingen in Finland, en de linkse Sociaal Democraten behaalden de meerderheid, hetgeen vermelding verdient omdat er algemeen een verschuiving naar rechts verwacht werd.

Dat Japanners nog steeds de kampioen-demonstranten zijn (Hollanders staan dichtbij op de tweede plaats) werd weer eens bewezen toen het Amerikaanse vliegdekschip de haven van Sasebo aandeed. Het werd een machtige "Yankee-go-home" fuif.

Mijn gade en ondergetekende wilden de aankomst van de lente hier in Fenelon Falls vieren en we werden verrast met een dikke sneeuwstorm. De temperatuur vanmorgen was elf onder nul en de publieke kraan in het durrep is bevroren zodat we om water moesten bedelen. En omdat de Fenelon Falls tenslotte ook tot de pers behoort vermeld ik hier het hoofdartikel: een 1980 Lada botste tegen een boom, zomaar pardoos in de hoofdstraat. De boom en de chauffeur waren ongedeerd.

## De bekering van Hendrik de Cock



J. Van Harmelen  
Editorial

Hendrik de Cock wordt in de geschiedenis van Christus' kerk de 'vader der afscheiding' genoemd. Hij was volgens de biografen een gewoon mannetje. Eigenlijk niets bijzonders. Nu ja, hij was van goede komaf. Zijn vader was burgemeester, zijn grootvader predikant, en zijn overgrootvader raadsheer. Hij kon zelf ook voor dominee gaan studeren. Maar, ze hebben nooit een portret van hem genaakt.

Hij was in 1801 te Veendam geboren. Later verhuisde de familie naar Wildervank, en daar kreeg hij catechisatie van een vrome catechiseermeester, die Nieman heette, en van dat onderwijs is er bij de Cock toch wel iets blijven hangen.

Hij ging voor predikant studeren aan de universiteit van Groningen. Daar waren professoren die de richting van het supra-naturalisme waren toegegaan. Dr. Praamsma legt het uit in zijn boek 'Het Dwaze Gods': "Het supra-naturalisme aanvaardt het bovennatuurlijke, maar dan evenzeer omdat het geopenbaard is, als omdat het in overeenstemming is met de rede. Het gevolg van dit stelsel is een eindeloze poging, om de geopenbaarde waarheden voor de rechtbank der rede te rechtvaardigen en een eindeloos afslijpen van de fijne puntjes van de belijdenis".

En Hendrik de Cock studeerde theologie onder deze supra-naturalist-

en Muntinghe, Ypey en Tinga, die het roerend met elkaar eens waren. Het was een wat oppervlakkige theologie, die de bijbel niet afschreef, maar toch de boodschap van de Schrift niet centraal zag in het offer van de Here Jezus tot een volkomen verzoening van onze zonden. We kunnen niet zeggen dat de Cock geheel bevredigd werd door deze theologie, maar toen hij klaar was met zijn studie, reeds op 22-jarige leeftijd, en in maart 1824 als predikant werd bevestigd in Eppenhuisen was hij eigenlijk een liberale predikant, zoals er in die tijd zoveel waren.

Van Eppenhuisen ging hij in 1827 naar Noordlaren, maar er was van enige verandering niets te bespeuren, hoewel we niet moeten vergeten dat zijn vrouw reeds in zijn eerste gemeente tegen hem zei dat ze "iets miste in zijn preken."

Praamsma verwijst ook nog naar een brief die de Cock aan zijn vrouw geschreven heeft toen hij een keer naar Limburg reisde waaruit blijkt "dat hij voor veel dingen grote interesse had, met name de schouwburg bezocht, vrij tevreden was over zichzelf en anderen, maar nog geen oog had voor de ingezonken toestand van de kerk, die hij diende." Het eigenaardige was dat men in de provincie Groningen als men sprak over ds de Cock, hem niet beschouwde als een moderne predikant, doch als een rechtzinnige.

Toen hij in 1829 een hoorcommissie op bezoek kreeg uit Ulrum, een gemeente die vacant was, was deze commissie er van overtuigd dat de Cock rechtzinnig was, en daarom werd hij dan ook beroepen. Hij stond op tal met een moderne predikant, maar hij kreeg het beroep want "er was meer ernst in zijn prediking."

Ik denk zo, de klanken in zijn prediking kwamen waarschijnlijk rijker over

dan hij zelf meende, door een onbewuste invloed van Nieman, de catechiseermeester uit Wildervank, en de opmerkingen van zijn eigen vrouw. Prof. Hofstede de Groot (van de Groninger Richting) die in Ulrum de Cock's voorganger was en de Cock nog had meegemaakt als theologisch student, had de Cock aanbevolen omdat hij meende dat de Cock en hij eensgezestes waren. Je zou beter kunnen zeggen: De Groot was evangelisch naar de vrijzinnige kant, en de Cock was ernstig naar de rechtzinnige kant, eensgezestes waren ze niet meer. De Cock nam het beroep naar Ulrum aan! Hofstede de Groot bevestigde hem!

In 1829 ging hij naar Ulrum, en al spoedig werd hij rechtzinnig! Was hij voor Ulrum een predikant die met het licht dat hij opving uit zijn studie van de bijbel ernstig wilde leren leven om God te dienen, en zijn gemeente voor te gaan, in Ulrum brak al spoedig het licht door, want het was nog maar eind 1831 of overal is het bekend dat Ulrum een bekeerde predikant 'op de stoel' heeft. Hoe is dat zo gekomen? Verschillende factoren hebben daaraan meegewerkt.

In de eerste plaats valt het op dat de Cock zo blij was met de eenvoudige leden van zijn gemeente. Hij praatte graag met hen. En luisterde vooral ook naar hen. Er was een bejaarde man in de gemeente, Klaas Pieters Kuipenga, die nog geen belijdenis des geloofs had afgelegd. Ds. de Groot had hem ook catechisatie onderwijs gegeven, maar daardoor was hij niet bevredigd. Nu kreeg ds de Cock hem zover om in de pastorie bij hem op de catechisatie te komen.

Het werd een eigenaardig geval. De leermeester werd leerling, en de leerling werd leermeester. En het is vooral een zin van Klaas Kuipenga die is overgeleverd in de kerkgeschiedenis, want hij

zei tegen zijn dominee: "Indien ik ook maar een zucht tot mijn zaligheid moest toebrengen, was ik voor eeuwig verloren."

Daarover is de Cock aan het denken geslagen, dat zinnetje liet hem niet meer los. Toen is hij ook de belijdenis gaan lezen, ik leid dit af uit een opmerking die ik ergens vond: 'voor 1829 had de Cock de Dordtse Leerregels nog nooit gelezen'. In verband met het gesprek dat Kuipenga met hem voerde kwamen die Dordtse Leerregels als vanzelf naar voren.

De Cock kreeg diepe belangstelling voor de belijdenis. En zijn inzicht werd nog verdiept toen hij in de tweede plaats door een collega van Warfhuizen een exemplaar van Calvin's bijna vergeten boek "De Institutie of Onderwijzing in de Christelijke Godsdienst" in handen kreeg. Dat was in 1831, en de ogen van de Cock gingen hoe langer hoe meer open voor de eenvoudige waarheid van de Schrift, zo meesterlijk vertolkt door Calvin, en nog levend in de harten van zijn gemeenteleden.

In de derde plaats maakten de geschriften van baron C. van Zuilen van Nyevelt ook diepe indruk op hem. Hij ging ook andere geschriften lezen van Da Costa, Vijgeboom, Molenaar, maar vooral van de baron, die door Rullman zelfs "de geestelijke vader van Hendrik de Cock" wordt genoemd.

Hij werd een ander mens. Hij werd rechtzinnig. Hij werd Calvinist. Hij was echt tot een ander inzicht gekomen. Het was het oude inzicht, waarvan de bijbel op zoveel plaatsen spreekt. Sinds 1832 stroomden de scharen uit Groningen, Friesland en Drenthe naar Ulrum om de zuivere waarheid te horen. De Cock dacht niet aan afscheiding, getuigde alleen maar tegen de rationalistische prediking en verkondigde de zuivere waarheid: een rijke Christus voor arme zondaren!



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### THANKS

**MEYERINK:** We like to thank all the relatives and friends who were present at our wedding and the ones who sent cards and flowers to make it a beautiful day.  
George and Gail Meyerink, R.R.#1, Dunnville, ON N1A2W1

### BIRTHS

**EGGINK:** With praise and thanks to God, the giver of life, we, Jack and Debbie Eggink, joyfully announce the birth of our first child, a healthy baby girl, DENICE ADRIANNA, born March 6, 1983; 39th grandchild for Mr. and Mrs. Geert Eggink of Jarvis, Ont., and 4th grandchild for Mr. and Mrs. Bert Bergman of Caistor Centre, Ont.  
R.R.#3, Jarvis, ON N0A 1J0

**FEDDES:** Rienk and Rommy thank and praise the Lord for the safe arrival of their 4th child, a daughter, ALYSSA JOLENE, born on February 10, 1983. She is a sister for Marcia, Kevin and Mark. Happy grandparents are Mr. and Mrs. A. Schaafsma of Blenheim, Ont., and Mr. and Mrs. W. Feddes of The Netherlands.  
R.R.#5, Clinton, ON N0M 1L0

**HORNEMAN:** The Lord has touched our lives with a new kind of joy. With thanks to God, Albert and Wendy Horneman (nee Nijdam), are proud to announce the safe arrival of their first child, EMILY FRANCES, born on March 13, 1983. Proud first-time grandparents are Ido and Frances Nijdam; beautiful 13th grandchild for Martin and Elaine Horneman. Proud first-time uncles are Ernie, Ron, Ken and Greg Nijdam. Proud first-time great-grandparents are Mr. and Mrs. Ralph Hoekstra. All of Chatham, Ont.; 23rd great-grandchild for Mevr. S. Nijdam (De Vries), Schermerhorn, Holland; 13th great-grandchild for Mr. P. Witterholt, Groningen, Holland.  
567 King St., W., Chatham, Ont.

**SCHOLTENS:** The handiwork of God - a new hand in ours... John and Fannie Scholtens (nee Melenberg) are thanking God, the creator of life, for entrusting in our care a new daughter, TESSA JENNIFER, born on March 4, 1983, weighing 3210 grams, 7 lbs. 1 oz. Geoffrey, Hilary, Michael, Leslie and Susan are pleased to welcome to the family this God sent gift.  
Home address: 5316 - 246 A. St., Aldergrove, BC V0X 1A0

**VAN DRIEL:** "The Lord has done great things for us, and we are filled with joy" (Psalm 126:3). We, Pete and Neeltje, thank and praise the Lord, the creator of life, for the safe arrival of a healthy baby girl, MARCELLA NICOLE, born March 13, 1983. Marcella is a beloved sister for Elly, Danny and Carlena, and another grandchild for Mr. and Mrs. N. Reyneveld of Tavistock and Mr. and Mrs. P. Van Driel of Oud Beljeland, Z.H., The Netherlands.  
R.R.#2, Goderich, ON N7A 3X8

### BIRTHS

**VAN OOSTEN:** "Children are a gift from God; they are his reward. Children born to a young man are like sharp arrows to defend him. Happy is the man who has his quiver full of them" (Psalm 127:3-5). We, Paul and Trudy, praise our maker for entrusting to our care another precious, healthy child, SHANNA MICHELLE, born February 14, 1983. A sister for Brian and Jason. A granddaughter for Mr. and Mrs. George Tjoelker of Newmarket, Ont., and Mr. and Mrs. Wm. Van Oosten of Chatham, Ont. 4931 Woodsworth St., Burnaby, BC V5G 1S3

### MARRIAGES

**DE BOER—HOGVEEN:** Mr. and Mrs. Arthur De Boer of Selkirk, Ont., are pleased to announce the forthcoming marriage of their daughter, ANNETTE to Mr. JERRY HOGVEEN, son of Mr. and Mrs. Andy Hogeveen of Simcoe. The wedding will take place on Friday, April 22, 1983, at 6:30 p.m., in The Jarvis Ebenezer Chr. Ref. Church. Both Rev. J. Tuininga of Jarvis and Rev. J. Vander Veen of Anaheim, California will be officiating.  
Future address: R.R.#3, Jarvis, ON N0A 1J0

**DUURSMA-BINNEMA:** "Rejoice in the Lord always" (Philippians 4:4). Mr. and Mrs. Henry Duursma of Telkwa, BC, are happy to announce the forthcoming marriage of their daughter, WILMA to CALVIN, son of Rev. and Mrs. Jacob Binnema of Telkwa, BC. The wedding will take place, D.V., in the Telkwa Chr. Ref. Church on April 30, 1983 at 1 o'clock. Rev. Jacob Binnema officiating.  
Future address: 12632 - 71st, Edmonton, AB T5C 0L9

**ROORDA-HOEKSTRA:** Frank and Jane Roorda of Kitchener and Bill and Betty Hoekstra of Kitchener, announce with much pleasure the forthcoming marriage of their children, ANITA MAY and RONALD WILLIAM. The wedding ceremony will take place, the Lord willing, on Saturday, April 30, 1983, at 3:30 p.m., in the First Chr. Ref. Church of Kitchener, Ont. Rev. J. Kuntz officiating.  
Future address: 11 Graber Place, Kitchener, ON N2A 1G7

**VANDERSTELT-COLYN:** Believing that God has brought them together, Mr. and Mrs. Tony Vanderstelt, Brantford, and Mr. and Mrs. Allard Colyn, Smithville, are pleased to announce the marriage of their children, WENDY ANNE and JOHN RANDY, on Friday, April 8, 1983 at 6:30 p.m., in First Chr. Ref. Church, Brantford, Rev. P. VanEgmond, (bride's uncle) of Mississauga, officiating.  
Psalm 33:18.  
Future address: R.R.#1, Smithville, ON L0R 2A0

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### MARRIAGES

**FRAZER-SCHOEMAKER**  
**SCHOEMAKER-HORDYK:** Believing that the Lord has brought our children together, Mr. and Mrs. Willem Schoemaker of Sidney, BC, are happy to share in the joy uniting their children, WILLIAM HENRY to KAREN NADINE FRAZER, daughter of Mr. and Mrs. Ernest Frazer of Victoria. The ceremony will take place, D.V., Saturday, April 23, 1983, at 3:00 p.m. in the First Chr. Ref. Church of Victoria. Rev. D. Tigchelaar officiating; and of their daughter JACQUELINE DIANE to WILLIAM HORDYK, son of Mr. and Mrs. D. Hordyk of Victoria. The ceremony will take place, D.V., Saturday, May 28, 1983, at 3:00 p.m., in the First Chr. Ref. Church of Victoria. Rev. B. Nederlof officiating.  
9497 Eastbrook Dr., Sidney, BC V8L 4H8

### ANNIVERSARIES

1958      Brantford      1983  
April 11  
"They that wait upon the Lord shall renew their strength" (Isaiah 40:31).  
With thankfulness to God in our hearts, we would like to announce the 25th Wedding Anniversary of our parents,

HENRY and DIANE DE BOER  
(nee Brus)  
Our prayer is that the Lord will continue to bless them and keep them in his care in all the years to come.  
With love and congratulations from your children:  
Annette — Kentville, NS  
Linda — Brantford, Ont.  
Marlene — Redeemer College  
Owen — at home  
Brenda — at home  
Open house in the Brantford Chr. Ref. Church Hall, Patterson Ave., Brantford, Ont., on Saturday, April 16, 1983, from 2:00 to 4:00 p.m.  
Home address: R.R.#7, Brantford, ON N3T 5L9

1958      April 10      1983  
With thankfulness to the Lord, we joyfully announce the 25th Wedding Anniversary of our parents,  
FRANK and TENA KAMSTRA  
(nee Jansma)

May God continue to bless you and give you many more years of happiness together.  
With love and congratulations from your family:  
John & Nelly Kiezebrink — Barrie, Ont.  
Andrew  
Mildred & Hank (boyfriend)  
Nancy  
Henry  
Home address: R.R.#2, Box #104, Stroud, ON L0L 2M0

1948      April 7      1983  
With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,  
EDO and MARGARET KNIBBE  
(nee Boot)

May God continue to bless you and give you many more years of happiness together.  
With love and congratulations:  
Rita & Gary; Joel; Brian  
Norman & Joni; Hester  
Harry & Alda  
Darlene  
Marvin & Anita  
Home address: R.R.#1, Kettleby, Ont.  
Best wishes only.  
Also congratulations to,  
Uncle MARTIN and Aunt WILLY VERKUYL

(Woodstock) who were married with our parents and thus also celebrate their 35th Wedding Anniversary. May God bless you richly in the years to come.

### ANNIVERSARIES



Jacob and Trijntje Ypma (nee Brouwer) — May 2, 1923-1983

1958      1983  
April 11  
"They shall not hunger nor thirst, neither shall the heat nor sun smite them, for he that has mercy on them will lead them, even by springs of water will he guide them. And I will make all my mountains a way and my highways shall be exalted" (Isaiah 49:10,11).  
With joy and thanksgiving to our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents and grandparents,

WILLIAM and ANN DEBOER  
(nee Huizinga)  
May God grant you many more years in good health together:  
Wes & Dorothy DeBoer; Michelle — Wyoming  
Mike & Grace DeBoer — Wyoming  
Steve DeBoer (& Debbie)  
Rick DeBoer  
John DeBoer  
Julie-Ann DeBoer  
Open house will be held, D.V., on Monday, April 11, 1983, at 8:00 p.m., in the Wyoming Chr. Ref. Church basement.  
Home address: R.R.#1, Wyoming, ON N0N 1T0

1958      1983  
April 3  
With joy and thankfulness, we praise our Lord and Saviour, Jesus Christ, for his unfailing care over our parents, so that we may rejoice in the celebration of,

JOHN and TENA KROEZEN's  
(nee Holtsma)  
25th Wedding Anniversary.  
May God bless you and provide with many more years of cherished happiness together.  
With love and congratulations from your children:  
Juanita  
Tim  
Henry  
Dorothy  
Home address: R.R.#5, Georgetown, Ont.

Hamilton      Dunnville  
1958      April 12      1983  
With joy and thankfulness to the Lord for his faithfulness, we hope, D.V., to celebrate the 25th Wedding Anniversary of our parents,  
STOFFER and TRIENKE OTTEN  
(nee Postma)  
Psalm 92:1,2.  
We pray that the Lord will continue to bless them in the years to come.  
Their thankful children:  
Betty & John Van Es (fiancee)  
Jackie & Dave Derksen (fiancee)  
Mary & Harry Piersma  
Jim  
Evelyn  
Christine  
R.R.#1, Dunnville, ON N1A 2W1

Lollum,      Thunder Bay  
Friesland      Ont.  
1923      May 2      1983  
"Now, our God, we give you thanks, and praise your glorious name" (I Chronicles 29:13).  
With much joy and thanksgiving to our Lord, we wish to announce the 60th Wedding Anniversary of our parents,  
JACOB and TRIJNTJE YPMA  
(nee Brouwer)

May the Lord continue to sustain you with his love.  
Ruth & John Muller — Thunder Bay, Ont.  
George & Betty Ypma — Abbotsford, BC  
Elizabeth & Peter Zandstra — Thunder Bay, Ont.  
Winnie & Allan Vanderleest — Acton, Ont.  
Tina & Henry Prenger — Thunder Bay, Ont.  
Nellie & Pieter Van Dyken — Thunder Bay, Ont.  
Julie & John Dean — Thunder Bay, Ont.  
33 grandchildren and 7 great-grandchildren.  
The Lord willing, we hope to celebrate with an open house on Monday, May 2, 1983, at 7:30 p.m., in the Rosslyn Community Centre, Rosslyn Village, Ont. All friends, old and new, and relatives welcome.  
Home address: R.R.#5, Thunder Bay, ON P7C 5M9

April 20  
With joy and thanksgiving to the Lord, we hope to celebrate the 50th Wedding Anniversary of our parents,

ANDRIES and HERMINA  
POSTHUMUS  
(nee Nachtegaal)  
Lamentations 3:23: "... great is thy faithfulness."  
With love and congratulations from their children, grandchildren and great-granddaughter:  
Weitse & Avelina Posthumus:  
Andrew, Kathy, Paul — Ottawa  
Rita & Tom Taylor; Laura, Barry & Lindsay (Leah), Theresa, John — Newmarket  
Hennie & Joe Hilverda; Lynne, Kim, Lisa, Mark — Kitchener  
Leni & Peter Vander Kooij; Gwen, Cynthia, Andrea, Peter John — Bradford  
Helen & Mike Dykstra; Phillip, Ruth Ann, Michael, Andrew, Karin — Clinton  
Herman & Brenda Posthumus; Dana, Scott — Desboro, Ont.  
Andrew & Laurie Posthumus; Robert, Lee — Peterborough, Ont.  
Open house: June 11, 1983; 2-5 p.m. at Keady Hall.  
Home address: R.R.#2, Desboro, ON N0H 1K0



# Classified Advertising

## ANNIVERSARIES

1953 March 27 1983  
"The eternal God is a refuge and underneath are the everlasting arms" (Deut. 33:27a).  
With joy and thanksgiving to our God, we are pleased to announce the 30th Wedding Anniversary of our parents and grandparents,

ARIE and GERDA RUTGERS

May the Lord continue to bless you with many more years together. With love and congratulations:  
Willy & Kevin  
Mary & Arnold  
Joann & Murry  
Sylvia & Rick; Erin  
Geraldine & John  
Home address: 1338 Canvey Cres., Mississauga, ON L5J 1S1

1943 April 28 1983  
With thankfulness to God, we wish to announce the 40th Wedding Anniversary of our parents and grandparents,

BILL and NELLIE VAN BERGEYK  
(nee Kerval)

We thank them for their love and faithfulness to us and pray that God will richly bless their lives together in the years to come.

"In all your ways acknowledge him and he will direct your paths."  
(Prov. 3:6).

With love and congratulations:  
Helen; Ron and Sandra  
Bill & Zina; Alisa, Anthony, Chris, David, Eric

Ted & Marilyn; Vicky  
John & Helen; Carolyn, Denise & Michelle  
Sylvia (and Rob, boyfriend)  
Home address: 12220 210th St., Maple Ridge, BC V2X 8C7

Naaldwijk Niagara Falls  
1933 1983

April 6  
"Wentel uwen weg op den Heere, en vertrouw op Hem, Hij zal het maken" (Ps. 37:5).

With praise and thanksgiving to the Lord, we are happy to announce the 50th Wedding Anniversary of our dear parents and grandparents,

PETER and NELLIE VOOGT  
(nee Van Soest)

May the Lord continue to bless them, and we pray that he may grant them many more healthy and happy years together.

Congratulations with our love:  
Corrie & Hank Stam — Kingsville, Ont.

Harry & JoAnn Voogt — St. Davids, Ont.

Pete & Frances Voogt — Niagara-on-the-Lake, Ont.

Nellie & Waine McQuinn — Port of Spain, Trinidad

John & MaryAnn Voogt — Niagara Falls, Ont.

plus 16 grandchildren.  
Home address: 6267 McMicking Ave., Niagara Falls, ON L2J 1W7

## OBITUARIES

In Memoriam

ROBERT WASSENAAR

On Saturday, February 19, 1983, after a long battle with cancer, Robert Wassenaar went to be with his Lord. Robbie Wassenaar was a student at Thunder Bay Christian School for four years and was always an example of quiet courage and cheerfulness. His love for Jesus was very evident. With Robbie it took little time to feel and appreciate the love that the children had for him. His spirit was at peace, his heart was full of love ... love for God, love for people and love of life. Death finally released him from suffering, not as an abrogation of life, but affirmation of Robbie's joy in life everlasting.

Bob Holtrop, Principal,  
Thunder Bay Chr. School

## OBITUARIES

"For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth" (Job 19:25).

Early Friday morning on February 25, 1983, the Lord lifted up to higher glory, our beloved sister, sister-in-law and aunt,

AKKE DEVRIES  
(nee Peterson)

at the age of 73.

Beloved wife of Sjoerd de Vries — Mitchell, Ont.

May the Lord comfort and strengthen our brother-in-law, uncle and children.

Sister and sister-in-law of:

Wendy & Richard de Boer — Thornhill, Ont.

Aunt of:

Carl & Wilma de Boer — Japan  
Jane & Keith de Vries — Wingham, Ont.

Jake & Dianna de Boer — London, Ont.

Carol & Bill Wikkerink — Listowel, Ont.

Susan & Martin van Schubert — Thornhill, Ont.

We express deep grief and sorrow with JoAnne Jonker and her children, Kristin, Reuben and Matthew, and the bereaved family in the sudden death of our brother in Christ,

JOHN JONKER

whom it pleased the only wise God, our Saviour, to present faultless before the presence of his glory, on Wednesday, March 23, 1983.

A most awesome divine response to the doxology we sang to conclude our worship service only 3 days earlier to the strains of John's strings and talented voice.

Our gracious God, Father of the fatherless and Protector of widows surround JoAnne and her family with his comforting care and steadfast love and the sustaining power of his abiding presence and restore their joy - to him "be glory and majesty, dominion and power, both now and ever!"

Council and Congregation  
Waterloo Chr. Ref. Church

John 11:25 and 26.

The consistory and congregation of the Welland Junction Chr. Ref. Church of Welland expresses its deep sympathy to the family of the late,

CORNELIA SCHUTTER

in the sudden passing away of a dear wife, mother and grandmother.

The funeral service was held in the church on Saturday, March 19, 1983. Rev. Sieds Vandermeer officiated.

De Here zal uw uitgang en uw ingang bewaren, van nu aan tot in eeuwigheid" (Ps. 121:8).

Voor ons veel te vroeg, maar op Zijn tijd, heeft onze hemelse Vader tot Zich genomen onze lieve man en zorgzame vader

BERNARD VAN NIEUWKERK  
1-4-1936 26-2-1983

Tineke van Nieuwkerk-Korfker  
Lorraine en Eric

Dr. Poelslaan 2, 2211 BJ Noordwijkerhout, The Netherlands  
Ben is werkzaam geweest bij het Christelijk, onderwijs in Canada van 1964-1975.

De begrafenis vond plaats te Noordwijkerhout op woensdag 2 maart 1983.

On Friday, March 18, 1983, the Lord called home his child, our son-in-law, brother-in-law and uncle,

HANK VREUGDENHIL

at age 39.

We pray and trust that our heavenly Father will surround and sustain Addie and Jim, Joanne, Mark and Marlene with his love and give them the strength and courage that they need each day.

Jack & Tina De Raaf — Dresden

Trudy & Henry Schaafsma; Janet, Jeff — Windsor

Marian & Anton Brink; Paul, Eric, Karen, Renee — Chatham

Elly De Raaf — Grand Rapids

## TEACHERS

**BOWMANVILLE:** Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2; phone: (416) 623-5940, invites applications in the following areas: **French, science, PE/English.** Send resume, references, and applications to the school, c/o Ren Siebenga.

**CHATHAM:** Chatham District Christian Secondary School invites applications for possible vacancies which will require teaching a combination of subjects — **English, French, geography, man in society.** Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

**DUNDAS:** Calvin Christian School invites applications for the 1983/84 school year for a teacher to teach **grade 8 half time** and/or a **remedial class** half days. An interest in and knowledge of music will be an asset. Please send letters of inquiry, applications, and resume to: Garry Glasbergen, Principal, Dundas Calvin Christian School, Inc., R.R.#2, Dundas, ON L9H 5E2; phone: (416) 627-1411 (school) or (416) 689-6259 (home).

**DUNNVILLE:** Dunnville Christian School, we are a friendly rural christian school in the Niagara district of southern Ontario, seeking teacher for **part-time principal relief** in grade 7-8, for the 1983/84 school year. Apply to: Wm. R. Rang, Principal, R.R.#1, Dunnville, ON N1A 2W1

**FRUITLAND:** John Knox Memorial Christian School invites applications for a **half time grade 2 position** and a possible opening in the **senior grades.** Please submit applications to: Mr. J. Van Breda, Principal, John Knox Chr. School, Box #27, Fruitland, ON L0R 1L0; phone: (416) 643-2460.

**JARVIS:** Jarvis District Christian School invites applications from qualified, experienced or new teachers for a position in **grade 4/5.** There may also be a possible opening at another grade level. Please send letter of application and resume to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0; phone: (519) 587-4444.

**METCALFE:** Metcalfe Community Christian School Association invites applications for the position of **teaching principal** in a small interdenominational school in the Nation's capital region. Send application to: Alice Proper, Broad Secretary, R.R.#2, Russell, ON K0A 3B0; phone: (613) 445-3219.

**MISSISSAUGA:** John Knox Christian School has an opening for an experienced **kindergarten** teacher as well as a possible opening for a **grade 5/6** with ability in music. Please send resume and applications to: Mrs. R. Klomps, 3351 Hornbeam Cres., #63, Mississauga, ON L5L 3Z8

**STRATFORD:** Stratford and District Christian School has a definite opening for a **combined grade 1 and 2** position with approximately 15 students, and a definite opening for a **combined 3,4,5** position; duties to commence in September, 1983. Direct inquiries to: A.J. Vanderstoel, Principal, c/o Stratford Christian School, Box #276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school), or (519) 284-1031 (home).

## TEACHERS

**OWEN SOUND:** Timothy Christian School, Owen Sound, Ont., invites applications for vacancies in the **primary and junior grades** for the 1983-1984 school year. Experience and ability to teach French will be an asset. Send applications and resume to Mr. Anco Farenhorst, R.R.#3, Owen Sound, ON N4K 5N5

**REXDALE:** Timothy Christian School invites applications for the position of **half-time principal relief** at junior or intermediate level. Please ask for application form. (416) 741-5770; Mr. H.K. Bergsma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

**ST. CATHARINES:** Calvin Memorial Christian School invites applications for possible vacancies in **primary and part-time music.** Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

**THUNDER BAY:** Thunder Bay Christian School, K-8, is seeking applications for a teacher for the **primary or intermediate** grades. Also required is a regular **supply teacher** with ability in Music, French and Remedial teaching and possible secretarial work. For further information, call Mr. J. Tamming, Principal for 1983/84, at (519) 623-2261, or contact the Secretary of the Board, Mrs. Cathy Ypma, 582 Hildale Rd., R.R. #15, Thunder Bay, ON P7B 5N1; phone: (807) 767-5634.

**BURLINGTON, WA:** The newly organized Christian School Society of Burlington, Washington, is seeking application for a **high school teaching** position. We desire a strongly disciplined, covenantal reformed education for our children, and likewise those who apply should be committed to this. Qualifications in math, science, accounting and a foreign language are desirable. Those wanting more information about the school and position please call: Allan Oudman (206) 856-6576; 2479 Hoehn Rd., Sedro-Woolley, WA 98284.

## TEACHERS

**SASKATCHEWAN:** Society for Christian Education invites applications from experienced persons to fill a challenging position as **teacher** in our new inter-denominational Christian School, **grades K through 3 or 4**, scheduled to open September, 1983. Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

**CALGARY:** Calgary Christian School requires a **kindergarten** teacher for the 1983-84 school year, Canadian citizens holding an Alberta Teachers certificate and an Early Childhood Services diploma are preferred. Please forward application and resume by April 30th to: Gerben VanderVeen, Principal, 2839 49th St., S.W., Calgary, AB T3E 3X9; phone: (403) 242-2896 (school).

**LETHBRIDGE:** Immanuel Christian School is seeking applications for positions in: **high school mathematics, junior high social studies, junior high English, junior/senior high home economics.** Teachers must qualify for the Alberta certification. Send resume and applications to: Mr. Herman Konynenbelt, Principal, 803 - 6th Ave. N., Lethbridge, AB T1H 0S1; phone: (403) 327-4223 or (403) 328-4782.

**MEDICINE HAT:** Medicine Hat Christian School, due to expansion and possible staff change, will have openings in the **primary and intermediate** grades. Preference will be given to those that have special qualifications in music and/or physical education and/or French. Also needed a teacher for a **combined kindergarten/relief duties** position. Applicants may apply for one of these placements.

We are an interdenominational school and presently in our first year of operation and growing.

If you are looking for a new challenge and like to be part of a dynamic school community, please apply! Forward resume and transcripts to the Medicine Hat Christian School, 318 - 8th St., N.E. Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

## THE CALVIN CHRISTIAN SCHOOL

operated by the Netherlands Reformed Congregations of Lethbridge and Fort McLeod invites applications for teaching positions for the

**junior high school level** and the **elementary level**

Teachers who can teach a combination of the following subjects are especially welcome: Home Economics, Industrial Education, Science, Mathematics and Art.

Other combinations can possibly be worked out also.

Interested persons may contact the Principal  
**Mr. A.H. Verhoef**

**P.O. Box 29, Monarch, AB, Canada T0L 1M0**

**Phone: (403) 320-2162 (school); (403) 328-0495 (home)**

Applications should be forwarded to the Secretary of the School Board,

**Mr. Adrian De Wilde**

**Box #142, Monarch, AB, Canada T0L 1M0**

**Phone: (403) 824-3698**

## Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1983/84 school year in the areas of:

- English • Bible • Mathematics • General Science
- Business Education - typing, accounting • PE - girls
- Home Ec. • French

and possible openings in other major subject areas requiring a background of several majors and/or minors and broad range of interests.

Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application, with resume, references, and credentials to:

**15353-92nd Ave., Surrey, B.C. V3R 1C3**

For further information contact:

**F. Herfst, Principal**

**(604) 581-1033 (school) or (604) 524-6753 (home)**



# Classified Advertising

## TEACHERS

**AGASSIZ:** Agassiz Christian School is in need of a **teaching principal** for September, 1983. Please send applications and resume to: Bonnie VanderVeen, Box #858, Agassiz, BC V0M 1A0 or call: (604) 796-2848.

**DUNCAN, B.C.:** Duncan Christian School invites applications for a **junior/secondary, science and English** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

## PERSONAL

Single christian man would like to correspond with and meet an attractive christian lady, 25-33, who likes farm life and has a positive outlook on life. Write: Box #4742, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Our family is planning to travel from the Hamilton area to BC's lower mainland this summer, in our van, pulling a tent trailer, sleeping six. We prefer to drive one way only, and to return to Ontario by plane or train. To that end, we are looking for a family with similar travel plans, to drive the van and trailer back to Ontario for a negotiable rental fee. The exact timing of the trip is also open to discussion.

Anyone interested, please contact: H.A. Scholtens, R.R.#1, Freelon, ON L0R 1K0; phone: 659-3065

## PASTOR NEEDED

**KALAMAZOO, MICH.:** Assistant to the Pastor - to provide leadership in planning, developing, implementing, and coordinating educational and outreach programs of Third Church; ordination optional; candidates are invited to send resume, and will receive complete position description and church profile. Please respond to Search Committee, Third Chr. Ref. Church, 2400 Winchell Ave., Kalamazoo, MI 49008.

## CHURCH GROWTH

### Want to move?

### Consider Fairview, Alberta

We, 4 Chr. Ref. Church families, are hoping to start a church in this area. Good farming opportunities, also employment at Hospital, and possible jobs at Agricultural College. An Interdenominational school is also an objective of ours.

Please correspond with Gerben and Marianne Bosma, Box 1605, Fairview; (403) 835-4641.

## HELP WANTED

### PROMOTER

Christian School Mississauga — To Promote existing Christian School in community - part-time - only self motivated Christian persons need apply; to commence as soon as possible. For more information write: Mrs. R. Klomps, 3351 Hornbeam Cres., #63, Mississauga, ON L5L 3Z8

**NIAGARA AREA:** Ambitious, self motivated. **Estimator/Sprayer** for Niagara area lawn spraying business; agricultural related experience preferred; part-time, possibly full-time. Send resume to Box #100, Fenwick, ON L0S 1C0

**WANTED:** man wanted to work on dairy farm; experience with milking and handling equipment; Trenton area; position available April 1, 1983. Contact: 398-6956.

## EMPLOY. WANTED

Young man, 21, seeking full-time **farm work in poultry or hogs**; has 5 years experience in broilers. Call collect: 1(705) 324-3278, Bryant Bandstra.

Young Christian married man, age 20, would like a full-time job on a **dairy farm**; have experience in milking cows and all equipment; references available. Phone George Muizelaar, Stoney Creek, Ont.; 1(416) 664-6459.

## FOR SALE

### For Sale

Well established and profitable **bakery and delicatessen**. Modern equipment.

Phone: (519) 343-3301 after 7 p.m. or write: Box 69, Palmerston, ON N0G 2P0

## ACCOMMODATION

**WANTED:** 21-year-old working girl in **Toronto** would like to share an apartment with one or two others, starting May 1st. Please call Debbie at: (416) 466-9785 in the evenings and weekends.

## FOR RENT

**AURORA:** One bedroom self-contained apartment suitable for single working adult; available May 1st. Phone: (416) 727-8832.

**TORONTO:** Apartment for rent in downtown Toronto; available from May 1st; 1 bedroom; \$225 per month, plus utilities. Call: (416) 463-3162.

## ITEMS NEEDED

The Hope Chr. Ref. Church of Port Perry, is interested in purchasing approximately 50 used **Collins, World Home Bible League (RSV) Bibles**. Please write to Box #1169, Port Perry, ON L0B 1N0 or call: (416) 985-3402 if able to assist.

## BUSINESS

### Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.

Write:

Arabic Department  
The Back to God Hour,  
P.O. Box 5070,  
Burlington, ON L7R 3Y8

## REAL ESTATE

**Harold Workman Real Estate Ltd.**  
Clinton, ON  
[519] 482-3455

### Specializing in farms

Dairy, poultry, swine, beef, sheep, general and cash crop farms available.

**PETER DAMSMA**  
R.R.#5, Clinton, ON  
Phone: [519] 482-9849

**95 acre farm:** paved road Listowel area; Harriston loam soil, some hard and softwood bush; large 4 bedroom brick home in excellent condition; combination oil and wood heating; 100 amp. hydro; bank farm, painted; presently set up for hogs and cattle; steel implement shed; \$142,500.00.

**100 acre dairy farm:** new tile stable, pipeline, stable cleaner, 2 silos with unloaders, steel implement shed; modernized home; 94 acres level Harriston loam; large 10% F.C.C. mortgage; registered cows and quota available.

**92 acre dairy farm:** on highway; 32 new stalls, pipeline milker; 2 silo unloaders; farmatic mill; three bedroom home; land tiled where needed; cows and quota may be purchased.

Above farms close to Christian school and church.

**75 acres:** 4 bedroom home, attached garage; barn 32' x 100', shop 32' x 40'; all buildings four years old.

**Approximately 4 acres:** with 5 barns for raising poultry or hogs; implement shed; three bedroom home; all buildings less than 12 years old.

**Dairy setup:** 40 ties, pipeline milker two silos with unloaders; four bedroom bungalow; 173 acres, 135 workable; quota available.

**100 acres:** 85 acres good corn land, some bush; automated hog finishing barn; stable cleaner; steel granaries; three bedroom home. Must sell to settle estate.

Contact: **Albert Carson**  
**P.H. HILLER REALTY LTD.**  
Listowel Office  
Phone: 519-291-1544  
eve: 291-1395

### LODGE — STURGEON BAY

Main Lodge with 3 cottages, in scenic location; excellent area for year-round tourist activities. Royal Trust Corporation of Canada, 107 Mississauga St., E., Orillia, Ont.  
(705) 325-6193

Toronto line 691-6111  
Ken Gerbrandy  
res. (705) 835-2879

## BUSINESS

## COTTAGES

### ALTON LODGES

1 & 2 bedroom clean, house-keeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.

(705) 429-2420  
459 Mosley St.  
Wasaga Beach, ON L0L 2P0  
Site 30, Box 8, R.R.#1  
LEN & RITA BETTE

### RICE LAKE

### Resort and Camp Grounds

Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1983. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

## COTTAGES

Looking for a quiet summer resort? We have 10 cottages, boats and motors. Our store is well-stocked with groceries, confectioneries, bait and ice. Excellent swimming and fishing. For further information our winter address is:

Sandy Bay Cottages  
c/o Mrs. I. Crann  
988 Southgate Drive  
Oshawa, ON  
L1H 8A1  
(416) 579-3996  
(until March 31st)

Thinking of a vacation?  
Check our ads for cottages!

# SUMMER JOB MARKET

**AGINCOURT:** Enthusiastic university student seeks employment from May 2 to September 2; I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWimer, I will be attending Calvin College this fall in the Pre-Med program. R. Hiemstra, 19 Hayward Cr., Agincourt, ON M1S 2T7; phone (416) 293-9675.

**ANNAN:** 17-year-old girl, with experience in babysitting, housekeeping, farming and working in the hospital. Willing to be an older lady's companion; willing to try anything; can drive; if needed, references are available; willing to start in the middle of June; phone: (519) 371-0450 and ask for Judy. Judy Struyk, R.R.#2, Annan, ON N0H 1B0

**BEAMSVILLE/WELLAND:** 21-year-old honour student, 2-year business course (Sales and Merchandising), would like job in **advertising** (copywriting, layout or other) or in a **marketing department**; also interested in management-trainee or banking position; preferably in Niagara Region to Toronto area; will consider other locations; have references; available May 1, 1983. Lorraine Vandersteen, R.R.#2, Frost Rd., Beamsville, ON L0R 1B0; (416) 563-7628 or 788-0851 (student residence).

**BOWMANVILLE:** 18-year-old student would like to work in a **nursery** or on a **farm**. Please contact: David Rypstra at 84 Elgin St., Bowmanville, ON L1C 3E4; phone: (416) 623-7081.

**BOWMANVILLE:** 16 1/2-year-old boy, with some experience on dairy farm, is willing to work and learn; good references of former employer can be obtained. Call: (416) 623-4120.

**BURLINGTON/WATERDOWN:** I am a hardworking, 20-year-old female student looking for summer work; I have factory and restaurant experience. If you have work available starting June 1, 1983, you can contact me at (416) 689-4005 (home) or at (416) 674-1092 (school). Ask for Marg.

**BURLINGTON:** 19-year-old male student, seeking summer employment to earn money for Chr. College tuition this fall; will do any work; experienced in warehouse receiving, retail sales and the military. For any inquiries feel free to call or write: Mark T. Venema, 261 Linwood Cres., Burlington, ON L7L 4A3; phone (416) 639-5351.

**BROCKVILLE:** 18-year-old girl seeks work for July and August; experience in child-care, as mother's helper and on pig farm; have secretarial and accounting skills; grade 13 grad.; prefer to work in Ontario. Call (613) 923-5385 or write to Marilyn Douma, R.R. #1, Lyn, ON K0E 1M0.

**CAMBRIDGE:** 18-year-old female, graduating from grade 12, would like a summer job somewhat related to **horticulture**; would consider a job on a farm; has working experience on a dairy farm; willing to work anywhere in Canada. For more information call: (519) 658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

**CAMBRIDGE:** 16-year-old male, finishing grade 10, has summer experience on hog farm, would like to work on a farm anywhere in Ontario; lived on a farm all his life. For more information call (519) 658-2692 or write Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

**CAMBRIDGE:** My name is Dave Timmerman and I am 18 years old. I am looking for a summer job and am willing to do anything. I have four summer's experience on dairy farms; I can milk and am also an experienced canoeist. Please write to Dave Timmerman, 61 Woodland Drive, Cambridge, ON N1R 2X7; or call: (519) 621-4502.

**DRAYTON:** 18-year-old high school student is looking for summer employment on a **dairy farm** or in any other kind of work; preferably within a 50 mile radius; grew up on a dairy farm and worked on a farm last summer by way of one of these ads. Cathy Visscher, (519) 638-2470.

## JOIN THE GREEN LAWN SPRAY FORCE

### NOW LOCATED IN 18 CENTRES

Here are a few of the cities and towns in Ontario where a prosperous franchise is just waiting for you

- Toronto (5 divisions)
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- Timmins
- Sault Ste. Marie
- North Bay
- Stratford
- Mississauga
- Brampton
- Newmarket
- Orillia
- Essex
- Clinton
- Goderich
- Owen Sound
- Wallaceburg

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**OTHERS ALSO AVAILABLE THROUGHOUT CANADA**

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215 Ashland Ave.  
P.O. Box 6473, Station D  
London, Ontario N5W 5S4  
Telephones 455-3133, 455-9333



# Classified Advertising

## Summer Job Market

**BELLEVILLE:** 20-year-old, 3rd year Calvin College student, is seeking full or part-time summer employment: May 23-Sept. 1/83; experienced in teacher-assisting, fast-food restaurants, housework and babysitting; willing and eager to work anywhere in south-eastern Ontario; resume available on request. Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; (613) 962-3350.

**CAISTOR VILLE:** Enthusiastic and willing worker, grade 12 graduate, 18 years old, is willing to work anywhere in Canada, on a **dairy farm**; has 4 years experience of working on a dairy farm; and experience in the usage of large farm equipment; references available; will start work on June 27 till Sept. 3. Phone (416) 774-3632, Andrew Ytsma, R.R.#3, Caistor Centre, ON L0R 1E0

**CENTRAL/SOUTHERN ONTARIO:** I am a university student looking for a summer job in Central (southern) Ontario; am experienced in working with mentally handicapped, with children, in research, and in sales. I will be ready to start work in the beginning of May. Call Marion at (204) 586-6351 or write: Marion Habermehl, 109 Bannerman Ave., Winnipeg, MB R2W 0T1.

**DRAYTON:** I'm a 16-year-old girl looking for summer employment; willing to do anything from mother's helper to working on a farm; references available. For more information contact: Darlene Borger at (519) 638-2066.

**DRAYTON/MOOREFIELD:** 15-year-old girl looking for summer employment; would like a job as a **mother's helper** or **babysitter**. Please phone or write: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

**DRAYTON/MOOREFIELD:** Enthusiastic 18-year-old girl is seeking summer employment; has experience in mother's helper, babysitting and farming but is willing to do anything; enjoys typing. Please call or write: Sylvia VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

**DUNNVILLE:** 17-year-old, grade 12 student, looking for employment; has experience on a dairy farm and in greenhouses. Please contact: Joyce Zeldenrust, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-5290.

**HAMILTON:** 20-year-old female student who has just completed first year at Redeemer College is seeking employment in the Hamilton and surrounding area; available for work May 1, 1983 to August 31, 1983; has experience in working in a grocery store as a cashier; in a bakery dept., and field work; vocational goals: major in Psychology/Social work. Call: (416) 634-6270 or after April 20th, (519) 683-2156 and ask for Marlene Luth.

**HAMILTON:** 17-year-old looking for summer employment; have experience in looking after children, have worked in a greenhouse and have 3 years of typing in school; am willing to learn anything. Please call Melinda Vis at (416) 385-6938.

**HAMILTON:** 19-year-old, female student, who has completed first year at Redeemer College, seeks summer employment in the Hamilton and surrounding area; is available May 1, 1983 to August 31, 1983; has experience in field work and enjoys working outdoors; vocational goals: become an elementary school teacher. Write or call: Teresa Luth, (416) 634-6270, 681 - 4 Francis Rd., Burlington, ON L7T 3X6.

**HAMILTON:** 20-year-old university student, experienced in **dairy farming**, seeking employment on same, anywhere in Canada, from May — end of August. Phone: (416) 523-6315 and ask for Ray.

**HAMILTON:** 16½-year-old girl looking for a summer job; willing to learn anything; experience in looking after children, and have worked in a bakery; will live in if necessary; references available, if required. Please call Patti Hagen (Hamilton), (416) 389-4856.

**HAMILTON:** Hi! I'm an 18-year-old girl in need of summer employment; have waitress experience as well as work with children and in photography studio: including cash, filing, sales and assembly; love outdoors and am willing to learn; Hamilton and local area preferred; if you have an opening for someone like me, please call 528-9947, I'm Laura Elkin of 115 Stroud Rd., Hamilton, ON L8S 1Z8.

**JARVIS:** 17-year-old would like a summer job in Ontario, **babysitting**; will also do housework; will live-in. Please call Brenda at (519) 587-4036.

**KERWOOD:** I am a 17-year-old, grade 11 student; have worked on a dairy farm for several years; would like work on a **farm**, but will take anything, anywhere in South-West Ontario. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone 247-3262.

**KITCHENER:** I am presently enrolled at Humber College of Applied Arts and Technology as a 1st year student in the two-year Mental Retardation Counsellor Program. Practical experience; also have experience as a cake decorator and sales clerk. If interested, please contact Helen Lammers at (519) 745-4322 or send letter to 18 Wilkins Dr., Kitchener, ON N2E 1L2.

**LUCKNOW:** 18-year-old would like a summer job. I have experience babysitting and will also do secretarial work; can drive if needed; will also live-in. Please write to: Gwen Vandervelde, R.R.#3, Lucknow, ON N0G 2H0 or call: (519) 529-7465.

**NEWMARKET:** 17-year-old student looking for a job on an Ontario **farm**; experienced in both livestock and vegetable farming; available mid-May. Please contact: Dean Adema, 407 Roywood Cres., Newmarket, ON L3Y 1A9; phone: (416) 898-6352.

**ODESSA:** Young man, turning 20 soon, seeks employment from May 1st to Sept. 1st on a **farm**. Has worked the past 9 summers on a dairy farm. Call or write: (613) 386-3623. Ron Stam, R.R.#1, Odessa, ON K0H 2H0.

**NIAGARA PENINSULA:** I am a 16-year-old highschool girl, a student at Smithville Dist. Chr. Highschool; I am looking for a summer job anywhere in the Niagara Peninsula; am experienced in babysitting and housecleaning and also willing to do other work. Call: (416) 386-6748 and ask for Sophia.

**NIAGARA PENINSULA:** Hard-working Redeemer College student looking for employment from April 25th to September 1st; willing to do all types of work; preferably in the Niagara Peninsula. Phone: 634-6270 weekdays and 386-0024 on weekends. Ask for Judy.

**PETERBOROUGH:** 17-year-old student, who has worked two summers on dairy farm, would like to work on **farm** again this summer; references can be obtained from former employer. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: 1-(705)-939-6796.

**PORT COLBOURNE:** Dairy farmers son, going into Grade 12, fully experienced, is looking for summer job anywhere in Canada. Call: (416) 834-4086.

**ST. CATHARINES/TORONTO:** 21-year old college student available for work from May 10 to Labour Day weekend; have 2 years sales clerk experience, and also like working with children. Ask for Marlene at (416) 222-0006 or (416) 934-3605.

**ST. THOMAS:** Female, 16 (Grade 11) would like to babysit, clean houses, pick strawberries or almost anything else in or near St. Thomas, Ont. Please contact Yolanda Meyer at 631-6528, 340 Elm St., St. Thomas, ON N5R 1J8

**STRATHROY:** 16-year-old student would like summer job on any **farm**; has some experience. Preferably in south western Ontario. Write: S. Dykstra, 211 E. Centre St., Strathroy, ON N7G 1T3.

**THAMESFORD:** 16-year-old boy looking for summer work; has some experience in poultry and pig farming; willing to work anywhere in South-Western Ont.; Grade 10 student. Write or call Ed Amsinga for more information. R.R.#4, Thamesford, Ont.; phone: (519) 285-5217.

**THAMESFORD:** 18-year-old high school graduate looking for summer employment in South-Western Ont.; experience in poultry, vegetable, fieldwork and babysitting; has driver's licence. Call or write Marcia Amsinga for more information. R.R.#4, Thamesford, ON N0M 2M0; phone: (519) 285-5217.

**THAMESFORD:** Female, 17-year-old (grade 11) student, interested in a summer job; has had experience in babysitting, farm work, greenhouses and is willing to do anything. If you are interested in hiring please phone or write: Lori Bergsma, P.O. Box 158, Thamesford, ON N0M 2M0; (519) 285-2047; references available.

**TORONTO:** Peter Van Egmond, Jr., 4110 Garrowhill Trail, Mississauga, ON L4W 2H4; phone (416) 624-6967; Age: 18; Sex: Male; Level of education: completed first year college; work experience: Janitorial assistant; Educational Goals: to become a pastor; Location desired for employment: Toronto and surrounding areas (most preferably west end of Toronto).

**TORONTO:** 24-year-old female, hopefully entering teacher's college in September, would like a summer position in the **Social Service Field** (Toronto area); I have three years experience working with the retarded, Social Services Degree and BA in Psychology. Phone: Joanne, 845-4527.

**TORONTO/WILLOWDALE:** 18-year-old boy would like a job on a **farm** for the summer; experienced. Call Ed Griffioen at 221-5949.

**TRENTON:** Calvin College student, female, 18 years old, needs summer job to enter 2nd year college; previous experience includes bakery assistant, work with children, cleaning, and cottage industry; will take acceptable job anywhere; available after May 23. Sally Van Geest, 29 Manor Cres., Trenton, ON K8V 3Z6; phone (613) 394-2514.

**WALLENSTEIN:** Young man, 16, raised on dairy farm; willing to do any kind of work; available second week in June till end of August. Phone: (519) 638-2470.

**WILLOWDALE:** A Consumer and Community Service graduate and planning to take the senior year of Food Service Management in September. I am seeking summer employment in **Food Service**. Please call or write Rhea at 19 Bishop Ave., Willowdale, Ont., (416) 222-9352 before 9 a.m. and after 10 p.m.

**WOODSTOCK:** Hello! I am a 16-year-old, grade 11 student, looking for a job this summer. I enjoy reading and writing and am willing to do just about anything. If you are interested in hiring me, please phone or write: Wilma Luth, R.R. #1, Burgessville, Ont. N0J 1C0, (519) 424-9316.

**WYOMING:** Ambitious, responsible 17-year-old male, grade 12 graduate with driver's licence seeking farm employment; preferably beef or dairy farm in South-western Ont.; lives on farrow-to-finish hog farm, experienced with hogs and cashcrops and eager to learn something new; available from about the third week in June until the end of August. James Korvemaker, c/o A. Korvemaker Farms Ltd., R.R.#3, Wyoming, ON N0N 1T0; phone: 845-3823.

**WYOMING:** 18-year-old, with experience on farrowing-to-finish pig farms and poultry farms, and some experience on dairy farm, is willing to work anywhere. David Verroen, R.R.#2, Wyoming, ON N0N 1T0; phone: (519) 899-4435.

**IOWA (BOWMANVILLE):** A second year Dordt College student, 20 years old, male, would like to earn money for the next school year; has 5 years experience on fruit-cash crop dairy farm; good references available; will do other kinds of work as well. Write or call: J. Wesselius, Dordt College, Box #479, Sioux Center, Iowa, U.S.A. 51250; phone: (712) 722-3771 ext. 6712.

**Edmonton:** 18-year-old, 1st year college student, would like summer job on **dairy farm** in central Alberta. Willing to do house work; grew up on beef farm and participated in a 4-H beef club for 9 years; available April 25, 1983. Theresa Dieleman, 9731-144th St., Edmonton, AB T5P 1K3; phone: 451-6206.

**MONTREAL, PQ:** Young man seeking position as a **machinist**. 3 years experience; excellent references as a class B set-up man; seeking the possibility of full-time position. Rob Lindeman, (514) 684-5399. 1-9th Ave., Roxboro, Montreal, PQ H8Y 2M7

**VAUDREUIL, PQ:** Willing to do any **horticultural** related job; 3 years experience in greenhouse; excellent references; anywhere in Canada; have air transportation. Lia Bastian, (514) 455-2203, 100 White, Vaudreuil, PQ J7V 5V5

**MONTREAL/QUEBEC:** Responsible, mature, 18-year-old student would like a job as a **live-in nanny** to care for children with a reliable family in Montreal or Quebec city on a full-time basis for the summer months in order to brush-up French; will do very light housework; starting June 28, 1983 until September 5, 1983. Please write to Doreen Hoogvliets, 945 Queenston Rd., Apt. 73, Stoney Creek, ON L8G 1B8.

**GRAND RAPIDS (Calvin College):** 21-year-old Dutch male immigrant studying at Calvin College needs a job and place to stay for the summer; preferably on a farm; agriculturally educated in Holland, and experienced in farm work. Contact Gerrit Keegstra, 114 Bolt Hall, Calvin College, Grand Rapids 49506 MI U.S.A.

## From the Salem Mobile

Growth is beautiful. When I plant my garden I can hardly wait for the soil to break open. Amazing how fast the light-green bean-shoots change into leaves. They must love the manure I worked through the soil.

Growth is one of the earth's greatest mysteries. I see my granddaughter only occasionally, but with every new visit she seems to have grown another two inches. I take it for granted that her daddy and mommy feed her. That's just the natural thing to do. It would be unthinkable to see my granddaughter suffer from malnutrition.

Sometimes I wonder whether associations are living organisms too. Take Salem for instance. It breathes love and care. It sometimes grows in spurts. It has its roots in God's word: Bear Ye One Another's Burden. Sometimes it needs to be corrected: as a growing child. It is planted in the soil of a loving, caring community. But it needs fertilizer: the prayers and financial support of many people. Then it will bear manifold fruits: often hidden, as the tender beans under lush green foliage.

Salem's ministry is expanding, under the mild rain of God's grace. With the help of much needed fertilizer, applied by many gardeners.

Salem Christian Counseling



Events

Singers needed for a hymn recording project

TORONTO, Ont. - When in our music God is glorified is the title of a forth-coming long-play recording of congregational song. Produced by Aileen Van Ginkel and Bert Polman, this recording is a joint project of Toronto Central Christian School and the Institute for Christian Studies.

The producers have chosen representative examples of familiar Christian hymns and psalms and also want to introduce some new psalms, hymns and spiritual songs on this recording. Included in the repertoire are the following:

Come Thou long-expected Jesus  
Of the Father's love begotten  
Tell out, my soul, the greatness  
of the Lord  
Jesus, Jesus, fill us with your love  
Alleluia, alleluia, give thanks to the  
risen Lord  
For your gift of God the Spirit  
At the name of Jesus  
Praise the Lord with the sound  
of trumpet  
If you will only let God guide you  
Psalm 67: O God, to us show mercy  
Rejoice in the Lord always  
Psalm 100: All the earth proclaim  
the Lord  
Lord of all hopefulness  
Psalm 134: You servants of the  
Lord our God  
When in our music God is glorified

The director, Bert Polman, hopes there will be 400 people to sing for the recording, and would like to have the recording sound like good congregational singing, possibly with the fervour of hymnsinging at AACs or similar conferences. All singers are welcome: young and

old, ordinary folks and choir members; singers do not need to sing difficult harmony parts. Though the recording includes songs that are slated for inclusion in the new CRC *Psalter Hymnal*, it is expected that singers from various denominations will participate on the recording day.

Dr. Polman has scheduled one preliminary rehearsal and a Saturday recording session at the Grace CRC in Scarborough.

Singers are encouraged to come to the initial rehearsal to learn the less-familiar songs. But everyone is welcome on the recording day - just bring a bag lunch and a singing voice!

Rehearsal date: Thursday, April 7, at 7:30 p.m.  
Recording date: Saturday, April 9, 10:30 a.m. to 5 p.m.  
Place: Grace Christian Reformed Church in Scarborough (off McCowan Road, just north from 401).

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Woansdei 13 April:  
yn Strathroy jouns 8 ure Colborne Public School  
Freed 15 April:  
yn Bowmanville jouns 8 ure yn'e Knox Chr. School  
Sneon 16 April:  
yn Vineland jouns 7:30 ure Vineland Public School  
Sneon 23 April:  
yn Kitchener jouns 7:30 Woodland Chr. High  
Freed 6 mei:  
yn Woodbridge jouns 8 ure Chr. High School  
Sneon 7 mei:  
yn Jarvis jouns 7:30 ure yn Jarvis Dis Chr. School



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Back To God Hour Rally  
speaker: REV. JUAN BOONSTRA  
From the Back to God Hour Spanish Radio Ministry  
topic: THE POWER OF MASS  
COMMUNICATIONS  
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Friday April 29 8 p.m.  
New Westminster Christian Reformed Church, 8255 - 13th Ave.  
Saturday April 30 8 p.m.  
Young People's Back to God Hour Rally  
Coquitlam Christian Reformed Church, 2600 Austin Ave.  
Sunday morning May 1 10:30 a.m.  
Victoria Christian Reformed Church, 661 Agnes Street  
Sunday evening May 1 7:30 p.m.  
Abbotsford Christian Highschool, 35011 Old Clayburn Road

LET'S PLAY CHESS  
Editor: Pete Layer

JANUARY LADDER

| Contestants           | Problems: | #944 | #945      | #946 | #947 | Sub-<br>Total | Prev.<br>Total |
|-----------------------|-----------|------|-----------|------|------|---------------|----------------|
|                       | Points:   | 3    | 2         | 3    | 2    | 10            | Total          |
| K. Amsinga (VII)      |           | 3    | 2         | -    | 2    | 7             | 67             |
| F. Vander Woude (III) |           | -    | 2         | -    | 2    | 4             | 59             |
| H. Brouwer (IV)       |           | 3    | 2         | 2    | 2    | 9             | 50             |
| J. Wilms (VI)         |           | 3    | 2         | 3    | 2    | 10            | 33             |
| P.W. Lamain           |           | 3    | Game only |      |      | 3             | 32             |

Comments  
This ladder is continuous. As soon as a solver has obtained 90 points, he obtains a prize and is encouraged to start again. No one else will lose points. Such an arrangement allows any Calvinist Contact reader to join any time. The quality of solutions sent in was excellent this time - no zero's recorded. Keep it up!

SOLUTIONS  
#944 (Game position) 1. N-Q5, QxP; 2. RxNP ch., KxR; 3. Q-N4 ch., K-B1; 4. N-K7 ch. and 5. NxQ wins.  
#945 (Ahues) Key: 1. B-Q6 threat; 2. Q-Q3 mate  
#946 (Schuurmans) Key: 1. B-B4, threat; 2. B-Q5 ch., BxB; 3. QxB mate 2. -, KxP; 3. QxK6 mate.  
Variations: 1. -, RxB; 2. QxR ch., B-Q5; 3. QxB mate. 1. -, R-Q3; 2. B-Q5 ch., KxP; 3. R-K4 mate.  
#947 (Larsen) Key: 1. R-N8 threat; 2. P-N3 mate.

Organ Recital  
Peter Spoelstra  
Saturday, April 16, 8:15 p.m.  
First Christian Reformed Church of Hamilton,  
Charlton and Hess Streets

This free concert is a repeat of Peter Spoelstra's first public performance, given in Enkhuizen on April 17, 1933. Join us for a program of beloved organ compositions followed by coffee and conversation.

Calendar of events

Apr. 1, 8, 15 Fryske joun yn Sarnia op 22 april yn e Christian High skoalle, 295 Essex St., Sarnia, ON

Apr. 9 Christian Labour Association of Canada - 31st annual Convention, at 9:30 a.m. in the Centennial Community Centre, 65 East 6th Ave., New Westminster, B.C. Tickets \$11.50. For further information and tickets call: 939-7686 or 939-6212.

Apr. 9 Spring Concert. On Saturday, April 9, 1983. In the Rehoboth Christian Reformed Church. Scugog Street, Bowmanville. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij, with Andre Knevel at the Organ. (at 8:00 p.m.).

Apr. 15 The choirs of Woodland Chr. High and the Chr. Ref. Church in Guelph, together with organist Jan Overduin in a promotional/fundraising concert for W.C.H.S. in the C.R.C. in Guelph, 287 Water St.

Apr. 16 "Back to God Hour Rally" - Toronto at 8 p.m. in St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Kooij; at the organ Andre Knevel.

Apr. 20 Spring Concert. On Wednesday, April 20, 1983, at 8:00 p.m. In the St. James Cathedral at King and Church Streets in Toronto. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.

Apr. 21 4th Annual Concert of the Burlington Canadian Reformed Male Choir, featuring the Girls Choir from the John Calvin School, at the Canadian Reformed Church of Burlington, #5 Highway, beginning at 8 p.m.

Apr. 22 Organ recital by Andre Knevel in Westminster United Church, 180 Queenston St., St. Catharines on Friday, at 8:00 p.m.

Apr. 28 Rally of Ontario alternate and independent schools, Queens Park, Toronto.

Apr. 29 Christian high school choir festival, Mohawk College, Hamilton at 8 p.m.

Apr. 30 Choir Sursum Corda and organist Andre Knevel in concert, James Street Baptist Church, Hamilton, at 8 p.m.

May 7 Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, Hamilton, ON at 7 p.m.

May 7 Spring Concert. On Saturday, May 7, 1983, at 8:00 p.m. In the Collier Street United Church, Collier Street in Barrie. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.

May 20-23 Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.

Back to God Hour Rallies on the west coast. Rev. Juan Boonstra, Director and Minister of the Spanish Language Broadcast Ministry of the Back to God Hour with special music - Fri., Apr. 29 at 8 p.m. in New Westminster Chr. Ref. Church, 8255-13th Ave.; Sat., Apr. 30 at 8 p.m., Young People Back to God Hour Rally, Coquitlam Chr. Ref. Church, 2600 Austin Ave.; Sun., May 1 at 10:30 a.m. in Victoria Chr. Ref. Church, 661 Agnes St.; Sun., May 1 at 7:30 p.m. in Abbotsford Chr. Highschool, Old Clayburn Rd.

Dr. Uko Zylstra of Calvin College on tour sponsored by the Christian Farmers Federation of Ontario. "Tending God's Garden: a challenge and responsibility for all." Held in Belleville, Mon., Apr. 4 at 11:30 a.m. at Quinte Chr. High; Bowmanville, Mon., Apr. 4 at 7:30 p.m. at Knox Chr. School; Palmerston, Tues., Apr. 5 at 7:30 p.m. in Palmerston Chr. Ref. Church; Strathroy, Wed., Apr. 6 at 11:30 a.m. in Westmount Chr. Ref. Church, Strathroy; Wellandport, Wed., Apr. 6 at 7:30 p.m. in Wellandport Chr. School.

The Family: God's Pattern for Living film series: Friday evenings at 8 p.m., Immanuel Chr. Ref. Church, Brampton: Apr. 8, Apr. 15, Apr. 22, Apr. 29, May 6, May 13.

Harry Houtman of Christian Stewardship Services is available for personal visits, and public meetings: March 14-21, Northern Alberta; March 21-26, Southern Alberta; April 12-22, British Columbia.

The Canadian Home Bible League: Van Polen Multi-Media presentations: Apr. 3, Weston; Apr. 10, Burlington; Apr. 17, St. Catharines; Apr. 24, Burford.

More Salem Evenings with Herman DeJong ... March 7, Port Perry CRC; March 9, Burlington C.R.C.; March 15, Alliston C.R.C.; March 16, Oshawa C.R.C.; March 17, Vineland Free Reformed Church; March 24, Brantford C.R.C.; March 28, Immanuel C.R.C., Hamilton; March 30, Stratford C.R.C.; March 31, Ancaster C.R.C.; April 5, Willowdale C.R.C.; April 7, Listowel C.R.C.; April 13, Kitchener C.R.C.; April 20, Clinton C.R.C.; April 28, Brantford District Ladies Societies in Woodstock C.R.C.

Next Issue

| Dated        | Mailed        | Deadline for classified ads | Deadline for other advertising |
|--------------|---------------|-----------------------------|--------------------------------|
| Fri. Apr. 8  | Tues. Apr. 5  | Fri. Apr. 1-8:30a.m.        | Wed. Mar. 30-8:30a.m.          |
| Fri. Apr. 15 | Tues. Apr. 12 | Fri. Apr. 8-8:30a.m.        | Wed. Apr. 13-8:30a.m.          |
| Fri. Apr. 22 | Tues. Apr. 19 | Fri. Apr. 15-8:30a.m.       | Wed. Apr. 13-8:30a.m.          |



# Books

## Theology

### The charismatic movement - a Catholic view

**Called to Heal**, Fr. Ralph A. DiOrio, Doubleday, 1982; 260 pp., \$19.95. Rev. Johan D. Tangelder, Strathroy, ON

Ralph A. DiOrio, founder and director of the Office of the Apostolate of Prayer for Healing, is a Roman Catholic priest who has become well known because of his healing ministry. In his book he reflects on his call to priesthood and his spiritual development. He is a charismatic, who sees his healing ministry as Holy Spirit empowered and controlled. He has beautiful thoughts about the power of prayer, meditation, fasting and the meaning of suffering.

Because the charismatic movement is so influential, this book deserves our attention. It reveals a dangerous trend within modern Christianity. The emphasis is on experience at the expense of objective truth. Subjective feelings rather than the scriptures become the standard for faith and practice.

DiOrio writes about the "some really wonderful things that have taken place among God's people, his church." One of the "wonderful things" is that "Christians of every denomination are talking to each other and sharing with each other."

The most surprising thing about the charismatic experiences is that the differences of faith, doctrine and practices don't seem to be an obstacle for the presumed gifts of the Holy Spirit to be manifested equally among Christians - whether they be Roman Catholics,

evangelicals or any other Christian confession.

It is claimed that the charismatics experience a more clear and precise knowledge of the doctrines and rites of their respective denominations. Dr. Cosgrave, a Roman Catholic theologian, and a critic of the charismatic movement, comments: "Understandably some questions immediately spring to mind. Can one believe that the same Holy Spirit inspires different truths to each one of the participants at the meeting according to the different confessions - contradictory with one another from the dogmatic point of view - to which they belong?"

Interestingly, DiOrio still calls the Roman Catholic church "the true church of Christ." This is in complete agreement with the proclamation of faith of the Second Vatican Council. "This is the one church of Christ which in the creed is professed as one, holy, catholic, and apostolic; which our Saviour, after his resurrection, commissioned Peter to shepherd, and together with the other apostles to extend and direct with authority, which he erected for all ages as the pillar and mainstay of the truth."

DiOrio says, that, as we read the signs of the times, we can believe that all Christians will recognize the signs of Christian unity as coming closer. And he sees the virgin Mary as "the star of ecumenism." She is considered "the mother of unity, who seeks by her intercession and love to bring all Christians together into one family of God." As Christ is the second

Adam so Mary is the second Eve. As Christ suffered for our redemption so Mary "shared in the whole redemptive mystery of Christ."

DiOrio gives a prominent place to the mass as an instrument of healing. "The Church offers many splendid rites in its healing administration. The most splendid, in my opinion, is that of the sacrament of the Holy Eucharist. I have witnessed in many of my services innumerable healings through this sacrament." ... "The power of the Word, the power of healing, cannot be felt more impressively than when huge multitudes from all walks of life bask in the rays of the Eucharistic Christ."

The mass is said to be the most important Roman Catholic rite, the very essence of the priesthood. True religion is found at the altar. "Everything else - teaching, preaching, and charism - are only by-products stemming out as expressions of divine actual grace transmitted through the Eucharistic Sacrifice."

The charismatic priest DiOrio expresses a traditional Catholic theology. As Reformed Christians, we do well to remember that this theology is still the official position of the Roman Catholic Church. The pronouncements of the Council of Trent (1545-63) have not been refuted by Rome.

On the occasion of the feast of Pentecost, in 1971, Pope Paul VI insisted: "Do not separate the Spirit from the hierarchy, from the constitution of the Church. The Spirit certainly blows where he

wills (John 3,8) but we cannot think that he comes to us if we voluntarily withdraw from the vehicle which Christ has given to us: with St. Augustine we will say, that whoever does not adhere to the body of Christ, goes out of the sphere which is animated by the Spirit of Christ."

Reformed Christians should reaffirm that the Spirit cannot be separated from the Bible. The Holy Spirit does not contradict His own Word. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness" (2 Tim. 3:16 NIV).

## Biography

### Zwingli in the limelight

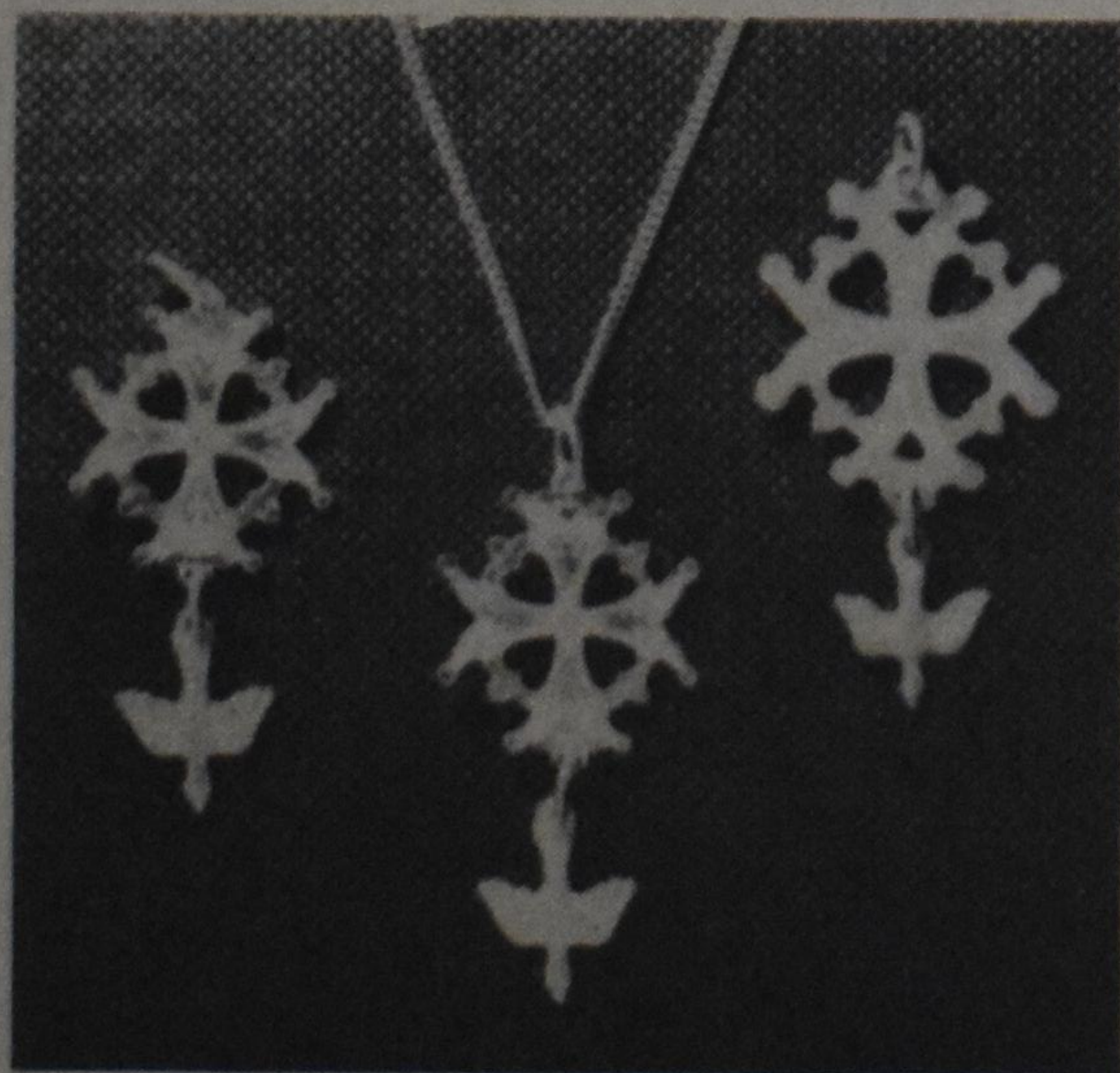
**Het evangelii tussen pacifisme en geweld: Huldrych Zwingli**, K.M. Witteveen, Kok, 1974; pb., 128 pp. W.S. Reid, Guelph, ON

While the title of this work seems to indicate that there is a discussion of the Gospel between pacifism and violence, it is in fact a biography of Zwingli, the reformer of Zurich, who laid the groundwork for the development of Reformed theology through the work of Calvin in Geneva. Over the past few years there has been a growing interest in the life and work of Zwingli as many feel that he has been rather neglected in favour of Luther and Calvin. The result has been biographies by Potter in English, Rilliet in French and others in other languages. The present work is a short study by a minister in the Hervormde Kerk in The Netherlands.

Although no footnotes are given, it is evident that the author has done considerable research into the life of Zwingli, and appreciates his accomplishments both as a humanist, a classical scholar, but particularly as a Bible student. He shows how his development took place until he finally came to accept the biblical doctrines with which Luther was struggling at the same time. His description of Zwingli's activities in Zurich in dealing with the Anabaptist groups is quite objective, and he also devotes a certain amount of attention to the reformer's contacts with Luther. However, he does spend some time on Zwingli's influence in northern Switzerland and southern Germany. This is very much a personal biography, as the author has endeavoured to give the reader a picture of the man, himself, and his development.

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The crown around the cross must be seen as four lilies which portray the faithfulness of the Christian to authority, the cross of Christ, and, some think especially, on their close relationship to Christ. The eight butts of the crown must be seen as the flames symbolizing the work of the Holy Spirit. The dove beneath the cross is the symbol of the Holy Spirit, promised to all who surrender to Jesus Christ. The Holy Spirit will open their mouths to give a joyful testimony, shaping their hearts to love. The Huguenot Cross points to the riches Christians have and their tremendous calling.

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